

**FILIPINO PHILOSOPHY:
A CRITICAL
BIBLIOGRAPHY,
1774-1997**

2nd edition

ROLANDO M. GRIPALDO

**Foreword
Tomas G. Rosario Jr.**

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FOREWORD TO THE SECOND EDITION

This second edition of R. M. Gripaldo's *Filipino philosophy: A critical bibliography, 1774-1997* could be considered as a landmark in the history of research on the works of Filipino philosophical thinkers and scholars. No similar achievement of this magnitude, as far as I know, has ever been done or published. One is tempted to assert that this is his *magnum opus*—he notes, however, that this is an ongoing project every five years—if one measures it in terms of time, effort, and sacrifice invested and in terms of its immeasurable value to current and future scholars on “Filipino philosophy.” It is then an outstanding and, probably, an unsurpassable scholarship feat.

The author discloses a very broad-minded view of “Filipino philosophy” in this exhaustive bibliography of books, articles, reviews, translations, and poems on wide-ranging topics that are directly or indirectly philosophical. Although he has a bias for what he calls the “traditional approach” to philosophy, he expands his conception of Filipino philosophy to two other approaches: namely, the “constitutional” and the “anthropological.” He admits that works falling under the category of either the constitutional approach or the anthropological approach cannot be considered “Filipino philosophies” in the strict sense; nonetheless, he deems it appropriate to include them in this compilation based on his perspective as a historian of Filipino philosophy.

In view of the current vision and the growing desire among Filipino teachers of philosophy to explore the possible resources of “Filipino philosophy,” we may gladly endorse Dr. Gripaldo's holistic approach to this bibliography of Filipino writings on Filipino *Volkgeist*. One may not agree with him on the inclusion in this compilation of works that fall under the “constitutional” and “anthropological” views of philosophy. In other words, writings that are not specifically philosophical in character might be deemed misplaced in this bibliography by scholars of “pure philosophy.” A criticism of this nature, however, entails the contemporary problematic of whether philosophy in general should be an exclusive enterprise or should it be in dialogue with the natural and social sciences for it to be relevant. What is, at least, significant in this research is that the author provides us with an expanded area for the exploration of Filipino philosophical insights and reflections towards the enrichment of Filipino self-understanding and the development of a “Filipino philosophy.”

With this improved and updated compilation, Filipino scholars and researchers in the field of philosophy can seriously shift their interest from a Western outlook of philosophy to an indigenous philosophical world-view. This vast research material should encourage Filipino philosophy teachers to initiate a collaboration among themselves in order to

determine in a systematic and sustained study the Filipino perception of human living, his relation to the world, and his relation to a supernatural being. In a very significant way, Dr. Gripaldo's diligent and ongoing scholarship, in this neglected area of philosophical speculation, is a persistent invitation, if not a call, for us to engage in a dedicated exploration of the resources of Filipino philosophy. Undoubtedly, his continuous research and painstaking gathering of Filipino literature on philosophy is a clear demonstration of his own conviction that Filipino consciousness is also philosophical.

It would be our own gesture of gratitude to him for this great work and his own vision to give a definite shape to Filipino philosophy out of the various reflections and voices of Filipino scholars and writers if the invitation of his work was heeded. Hence, this new edition of *Filipino philosophy: A critical bibliography, 1774-1997* should be an impetus to all Filipino philosophical scholars to be more vigorous in their research on Filipino philosophy.

Tomas Rosario Jr., Ph.D.

28 April 1999
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FOREWORD TO THE FIRST EDITION

In attempting to establish a tradition of research in a country where this is a cultural innovation, in the sense that scholarly pursuit through publications is relatively recent, the need for biographical tools and state-of-the-art reviews is particularly called for in order to stimulate a tradition of research as an on-going activity characterized by continuity and persevering build-up.

Thus, De La Salle University by conscious policy, through its research agencies and its university press, has encouraged the publication of state-of-the-art reviews of specific disciplines as these are pursued in this country and of listings of works done by Filipinos about Philippine topics.

Over the years, our professors have published such bibliographic volumes in philosophy, chemistry, business and management, religious education, educational research including language education, educational management, and guidance counselling. An earlier work of compilation on the state of philosophical work in the Philippines was done by Professor Emeritus Emerita Quito in 1983 and anticipated the current volume.

What Rolando M. Gripaldo has done in *Filipino philosophy: A critical bibliography* is to come up with as complete a listing as possible till 31 December 1992 of all works done in the Philippines by Filipinos about topics current in philosophical circles. He introduces the list with his categorization and the limitations of his choices; on the basis of his 5,612 entries consisting of articles, books, reviews and abstracts, translations, and poems—popular and scholarly—he delineates trends and schools of thought. The listing is the most exhaustive thus far in his area and completes the earlier work of Professor Emeritus Quito whose focus was the state of philosophical academic study in the country more than on past philosophical content and topics.

A compilation of this nature is almost by necessity controversial on what entries have been included, themselves based on criteria which the compiler has set out for himself. The points of controversy have to do with who is Filipino, whether works done by Filipinos abroad should be included, and most controversial of all, which publications may be deemed “philosophical” in nature, since this has to do with the larger problem, unsolvable, of what constitutes philosophy and philosophical reflection. The compiler has taken a broad view and includes subject matter according to traditional categories of topics covered in philosophy; he has also given himself wide leeway in including works of a popular nature so as not to narrow his coverage too early.

With this bibliographical tool, the serious student of Filipino thought and reflection now has a beginning volume to consult depending on his own decisions with regard to the definitions of what is Filipino and what is philosophy, to note the centers where this kind of study and investigation are taking place, what has been done, so as to consult those items in the bibliography that may be of help to his own research. One hopes that with this work he will be among those listed in the bibliography in future editions as a contributor to the Great Conversation on the vital dimensions that life has to offer.

Andrew Gonzalez, FSC, Ph.D.

*15 November 1995
Office of the President
De La Salle University
Manila*

PREFACE TO THE SECOND EDITION

This second edition of *Filipino philosophy: A critical bibliography, 1774-1997* consists of three parts. Part One is composed of nine essays that include a discussion on the bibliography on Filipino philosophy from 1774 to 1997 and on the state of philosophy in the Philippines today. Part Two is the bibliography proper of the original work (1774-1992) while Part Three is the bibliography proper of the update (1993-97). I believe that the second edition represents a holistic picture of Filipino philosophy and its bibliography in the Philippines today.

The preliminaries include the Foreword to the second edition by Dr. Tomas Rosario Jr., who has written a number of books and is currently connected with the Department of Philosophy of the Ateneo de Manila University; the Foreword to the first edition by Bro. Andrew Gonzalez, FSC, who served for the second time as DLSU President from 1994-98; and the Preface to the second edition by myself.

The reader will notice the absence of the Preface to the first edition and the Preface to the update edition. The compiler has incorporated many of the ideas in these prefaces to the introductory chapter where, he believes, they properly belong. He has incorporated the acknowledgments of both the first and the update editions to the Preface of the second edition.

Part One (“Filipino philosophy and its bibliography”) talks about Parts Two and Three, which together may be labelled as “A bibliography on Filipino philosophy in three approaches, 1774-1997.” Part One of nine chapters offers a comprehensive answer to the philosophical issue, “Is there a Filipino philosophy and why do you think there is such a philosophy?” My reply, which serves as the thesis of Part One, is that “there is such a Filipino philosophy and it is in three approaches—anthropological, traditional, and constitutional—and they are *integrally* situated among the various branches of contemporary philosophy.” This reply to the issue is original in the sense that it is *my own* philosophical theory. This reply is discussed extensively in chapters I and II.

Chapters III and VI provide a philosophical map, so to speak, of the development of the various philosophical writings of Filipino thinkers by identifying the trends through which these writings are directed insofar as the branches of philosophy are concerned. The two trends are separated so that the first trend (1774-1992) can be distinguished from the update trend (1993-97) in the historical process.

Since Filipino writers in philosophy practically write in every branch or division of contemporary philosophy, chapters IV and VII discuss these various divisions of philosophy by stating what it is, identifying some of the major issues and philosophers of each branch, and relating the entries of Parts Two and Three to the text. In this way, the bibliographic entries are brought into the text of Part One.

Chapter V attempts to explain the phenomenon of postmodernism where the existence of so much fragmented thinking has become phenomenal and a sparse system building, if any, has been done. In the Philippines, the effacement of boundaries between high and low cultures,

between different sexes, and between high (metanarratives) and low (perspectival and unsystematic) philosophizings are discussed.

Chapter VIII tries to explain the current state of philosophy in the Philippines by making use of an earlier work which has the same topic as a point of reference. The last chapter consists of some concluding remarks.

I have enlarged the glossary because of the entry of important additional philosophical terms in the update. All in all, I feel that the second edition represents a modest contribution to the development of philosophy—in particular, to the development of Filipino philosophy—in the Philippines.

The original bibliography was made possible through a sabbatical grant given to me by the Mindanao State University at Marawi City during the academic period June 1991 to May 1992 when I was still connected with that university. It was later expanded up to 31 December 1992. The DLSU Press published it as an electronic book and, subsequently, issued a limited edition of fifty hard copies in 1996. The update edition, 1993-1997, was supported by the DLSU College of Liberal Arts through the College Research Fund under the direct supervision of Dean Estrellita Z. V. Gruenberg and Vice Dean Stella Valdez.

If readers notice some misspelled names; misquoted titles of articles or books; missed reviews, articles, books, master's/doctoral works; or the like, they are enjoined to send their comments on the second edition of the bibliography to the following address so that they can be incorporated in the third edition: The Compiler, *Filipino Critical Bibliography*, Department of Philosophy, 5th Floor William Hall, De La Salle University, 2401 Taft Ave., Manila 1004, Philippines.

For the second edition, I wish to acknowledge all those who in one way or another have contributed to the realization of this project, particularly the Mindanao State University for the original bibliographic work, the DLSU College of Liberal Arts for the update edition, some of my graduate students—Christine Ramos, Max Felicilda, and Jing Reyes—for helping me gather the materials from their respective schools, Dr. Teresita Fortunato for lending me some of her journal collections, and the members of my family for their patience and understanding. As for the rest, since there are many of them and for fear of missing one or two, I would like to thank them all, too.

R.M.G.

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PART ONE

**FILIPINO PHILOSOPHY
AND ITS BIBLIOGRAPHY**

CHAPTER I: INTRODUCTION

I

On the Philippine contemporary scene there is the debate among Filipino teachers of philosophy as to whether there is such a thing as “Filipino philosophy” (De Castro 1999). My usual reply (see Gripaldo 1999a and 1999b) is that there is, that is to say, depending upon what one means by “Filipino philosophy.” If by it he means the activity of deciphering or extracting the philosophical presuppositions of native languages, myths, riddles, sayings, and the like, then he can hermeneutically derive a collective indigenous view on philosophical themes such as causality, time, space, God, spirituality, love, life. I call such a methodology of deriving the collective *Weltanschauung* as an expression of the collective *Volkgeist* as the *anthropological* or *cultural approach* to Filipino philosophy (see Dela Cruz 1999). Not everyone, of course, is expected to agree that this methodological approach is an activity of a philosopher (see Guevara 1999). It is, however, significant to point out that the American who popularized this approach in his book *Folkways* (Sumner 1960:1-605) is listed, at least, as an ethical philosopher by Oliver A. Johnson, in his book *Ethics: Selections from classical and contemporary writers* (1965:289-301). In other words, the Filipinos who specialize in this approach, like Leonardo Mercado and Florentino Timbreza, among others, are themselves philosophers for having engaged in the philosophical activity of interpreting that this and not that is the collective expression of the native idea of spirituality, space, causality, and the like. And for one to understand appreciatively how the native inhabitants behave or think, it is important that he understands their philosophical outlook or worldview (see in this connection Lomongo 1999).

The *traditional* approach to Filipino philosophy is the standard used in the discipline of philosophy from the historian’s point of view. When historians of philosophy speak of “Greek philosophy,” for example, they enumerate the individual Greek thinkers like Thales, Anaximenes, Anaximander, Xenophanes, Parmenides, Zeno *et al.* Similarly, they enumerate individual American, British, French, or German thinkers when they speak of “American,” “British,” “French,” or “German philosophy.” In other words, when one speaks of “Filipino philosophy” in this sense, he must be able to name Filipino thinkers. And we have to start with our reformers and revolutionists, such as Jose Rizal, Andres Bonifacio, Emilio Jacinto, Apolinario Mabini *et al.*, for it was during the propaganda and revolutionary periods that we accumulated a lot of writings with philosophical themes. In this traditional approach, philosophy is considered as the individual activity of philosophizing (see Khalid 1999, Guevara 1999, and Lomongo 1999). It is no longer the *collective*, but the *individual*, worldview—or one’s personal view—on philosophical themes of space-time, freedom, meaning of one’s life, truth, and suchlike. Essentially the personal perspective is also the standard view of most individual philosophers. In short, philosophy results from one’s activity of thinking about universal philosophical themes. I have sometimes called this the “*philosophical* approach to Filipino philosophy” in virtue of the fact that it is the dominant approach used in the discipline of philosophy. Again, although everyone will accept this as genuine philosophizing in the traditional sense, not everyone will accept that there existed philosophers among Filipino reformers and revolutionists (see Sayson Jr. 1999). I need only to invite them to read Part I,

Section 1 of my series on *Filipino philosophy: Traditional Approach* (2001:1-238, 2nd printing). They might be persuaded that we do have philosophers in this traditional sense.

The last approach is very problematic in view of the earlier emphasis on subject matter rather than on the interpreter of the text. The advent of hermeneutics seems to indicate a paradigm shift from mere categorization of the content of a text as Western or Eastern to the constitutional status of the interpreter himself/herself. We deemphasize the *geographical* nature of the content and emphasize the *nationality* of the interpreter in our classification. Here we find a number of philosophical texts which are classified as Western or Eastern but non-Filipino. We have such titles as “The soul and Bertrand Russell,” “The Confucian ethical philosophy,” “Zen and *The will of the wind*.” Offhand, if we zero in on the subject matter, we may conclude that these are not Filipino philosophy in that Russell is an American, Confucius is Chinese, and Zen is Japanese Buddhism. Note, however, that the interpreter of the text could be a Filipino and for as long as s/he hermeneutically derives what to him/her is the meaning of the text, then s/he is expressing his/her own mind. In other words, the interpretative output is the product or the expression of a *Filipino mind*, and by “Filipino” I mean as defined in the Philippine constitution. That is why I have called this the *constitutional approach* to Filipino philosophy (see in this connection Manauat 1999 and Odchimar III 1999). I would expect, of course, many to disagree with me in considering this category as *Filipino* philosophy (see Sayson Jr. 1999) albeit some may agree with me that its content or subject matter is certainly philosophy.

A further analysis of these three approaches has been attempted in Chapter 2. I would like, however, to make clear the holistic position of this bibliography. I would like to defend the *thesis* that there *is* Filipino philosophy and that it is of *three different types* or schools. This thesis is the theoretical framework used in this bibliography. One may reject any or all of these types. However, I demonstrate that the three approaches to Filipino philosophy do exist in the Philippines today and cannot just be ignored.

My bias is with the traditional approach in that from the *disciplinal* point of view, it is the dominant approach used in the *discipline of philosophy*. That is why I specialize in my doctoral and subsequent researches on the traditional approach to Filipino philosophy. But as a historian of Filipino philosophy, I must include the other two approaches even if I may not agree to describing them as Filipino philosophy, strictly speaking.

A historian of philosophy is a historian. As such, he is a social scientist. Although he may also be a philosopher, he need not be one. As a social scientist, the historian of philosophy describes, classifies, and analyzes the existing data. Then he interprets the data in the light of the existing contemporary state of knowledge or thinking. He initially transcends the quarrels of philosophers, philosophical schools, or teachers of philosophy. He describes the nature of this quarrel. Then he takes a position.

My position is a very broad one: to accommodate all three schools of Filipino philosophy. Each school presupposes a definition of philosophy (see De Vera 1999) that encompasses its philosophical activities or views. The anthropological/cultural approach takes philosophy to mean a *collective* or a people’s *Weltanschauung* about philosophical themes based on Filipino languages, psychological upbringing, myths, folklore, sayings, epithets. This collective perspective is an expression of the Filipino *Volkgeist*. The traditional approach takes philosophy to mean an *individual* perspective on philosophical themes like time, space, causality, religion, psychological makeup. The third group, the constitutional/national approach, takes philosophy to

mean an *interpretation* or *interpretative analysis* of philosophical views or themes based on Western and Eastern philosophical traditions.

Which of the three is genuine? The answer is—from the perspective of a historian of philosophy who has chosen the broad view—it depends on what one really means by “Filipino philosophy.”

II

A number of bibliographies have been written about disciplines like history, literature, public administration, land reform, and the like in the Philippines. But I have neither seen nor found a relatively exhaustive bibliography on philosophy that will help philosophers, students, and teachers of philosophy in doing research on Filipino philosophy. It is in this light that Parts II and III have been written.

The method used is critical analysis of texts. The term “critical bibliography” was first used in literature in order to determine, among other aspects, (a) the exactness of the date as to when an extant manuscript was written, (b) the accuracy of its authorship, or (c) both. No such thing has been done in the bibliographic work of Parts II and III that incorporate the original (1774-1992) and the update (1993-1997) editions. What has been done is to prepare the readers through prefatory explanations in Chapters 4 and 7 of each category or division of philosophy. The prefatory notes carry some critical or analytical remarks to determine the relative position of the various entries of each category of Filipino philosophy. The various entries are thereby holistically integrated into the text of Part I while simultaneously introducing the individual philosophical category to the readers in terms of its definition, its major issues, and some of its major philosophers.

I find this procedure more convenient than making an annotation of each bibliographic entry since it is impractical as it will run into several volumes. Besides, an annotation may not be critical, in the sense of analytical, but may only be explanatory. The closest thing done on critical bibliography similar to that in literature has been on determining whether the author is a Filipino or a foreigner and whether the given bibliographic entry belongs, for example, to this category of classification or to another one. In a sense—in view of the critical prefatory notes and the critical discrimination of entries with respect to authorship (Filipino or otherwise) and to category—this work, in its entirety, goes beyond just an enumerative or systematic bibliography, that is, beyond a mere listing of works in consonance with a useful classificatory scheme.

As a modest contribution to that endeavor, the second edition of *Filipino philosophy: A critical bibliography, 1774-1997*, has been prepared. It is, of course, not complete—because of the nature of the work itself—but is continuing. The cut-off date of the original work is 31 December 1992. It has been enlarged or supplemented and updated for the period 1993-1997. Henceforth, it will continue to be enlarged and updated every five years.

III

The limitations of the present work depend largely on the following:

Firstly, insufficient funding. I have allotted some precious time to earn an extra income for research purposes in doing the *original* bibliography. The *update* was supported by the DLSU

College of Liberal Arts under the College Research Fund. The amounts of both researches, however, have still been quite meager to enable the compiler to travel to the provinces to examine college and university publications there which are either not available or are rather incomplete as to their periodic appearances in Metro Manila libraries. While they will be included in future updates, the compiler hopes that a greater amount of funding can be obtained in the near future.

Secondly, insufficient time. A professional researcher will always expect a voluminous material on his field of research even when the majority of his colleagues are skeptical about it. And by this situation, I mean that even if the collected bibliographic entries are meager, the materials to be examined can be very extensive. A professional researcher, for example, will have to go over all the issues of the *Philippines Free Press* even if he collects only a handful of philosophical entries. And this requires much—a much longer—time. I must confess that not all the available materials which have *probable* Filipino philosophy entries have been examined in view of lack of time. Even in researching and writing the update, I was saddled with teaching, administrative, and committee works. There was just not enough time to go to the provinces and examine the graduate publications of colleges and universities there. This factor explains why this second edition becomes a continuing project.

Thirdly, uncertainty of entries as to category and/or authorship. A number of entries which I have collected have been placed on the “verification file” in terms of authorship or content classification in both the original work and the update. Although many articles that belong to the 1774-1992 timeframe have already been examined and incorporated, there are still some which need more time to determine. The same holds true in the case of the update.

“Filipino philosophy as used *broadly* in this bibliography means a philosophy—whether expository, progressive, translated, original, Western or Eastern, genuinely reflexive, or indigenous—that is written, interpreted, or extracted from a source by a “Filipino” as defined in the 1987 Constitution. This broad definition necessarily includes the three approaches to Filipino philosophy minus the nuances that differentiate them from one another. As a consequence, it is sometimes difficult to determine whether a name of an entry is Filipino or not. This problem requires further verification. I have allowed a small margin of error for entries adjudged written by a Filipino on the basis of its Filipino-sounding name, but which may later turn out to be written by a Spaniard, or a Filipino who has become a naturalized citizen of another country, or the like. On the other hand, I have included foreign writers in the entries for as long as the content of their works are indigenous or basically Filipino. For example, if a foreign author writes on the philosophy of life of the Ifugao, then his name is included. The perspective in this bibliography is basically *pro-Filipino*: it is the interpreter as criterion when the subject matter is foreign but it is the subject matter as criterion when the interpreter is a foreigner.

There are also a few cases where a bibliographic entry is taken from a decennial index, a short bibliography, curriculum vitae, or the like, and the title of the entry does not give any hint as to the content of the article or book. This entry has also been listed in the “verification file.” Some of the questionable entries which I had the time to verify have already been included in this second edition.

Lastly, there are philosophical poems and short stories which require thorough analysis and classification. I have included them, but some are still placed in the verification file because of methodological difficulties in ascertaining their philosophical value. They will be included in the listings in future updates. Poems and at least one short story, which I have included in this

second edition, express particular points of view that strike the cord of certain *philosophical themes* and in that sense they are considered philosophical in their own right, though the views themselves may be fragmented and not systematic, or the author of the poem himself is not by profession or training a philosopher.

This bibliography is limited to published materials. I have decided in the meantime to place on file papers read, presented, discussed in various venues and on different occasions, pending their ultimate publication because generally authors make extensive revisions.

I myself did all the gathering and analyses of data over a ten-year period because I was convinced no research assistant could do the work that was highly interpretative. I myself believe that the research assistant must constantly update himself/herself with the latest developments in contemporary philosophy, which is a difficult undertaking.

IV

The traditional categories or philosophical divisions are aesthetics, ethics, epistemology, logic, metaphysics, natural philosophy, and politics. Additions later evolved: from *aesthetics* comes the philosophy of art; from *ethics* metaethics, philosophy of freedom and determinism, and philosophy of action; from *epistemology* the philosophy of perception, logical positivism, structuralism (and from this poststructuralism), pragmatism, philosophy of mind (philosophical psychology), philosophy of artificial intelligence; from *natural philosophy* the philosophy of physics, philosophy of biology, philosophy of chemistry, philosophy of medicine, and philosophy of science (both social and natural); from *logic* logical theory (philosophical logic), with mathematics the philosophy of mathematics, and with language linguistic philosophy, ordinary language philosophy, and the philosophy of language; from *metaphysics* the philosophy of religion, mysticism, philosophy of time, phenomenology, existentialism, hermeneutics, modernism (and from this postmodernism), and philosophy of man (philosophical anthropology); finally from *politics* social philosophy, philosophy of education, philosophy of history, philosophy of economics, political philosophy, and philosophy of law.

The 15th edition of the *Encyclopædia Britannica* (1989, 30: 517-18) listed some seventeen such divisions of philosophy, viz., (1) metaphysics, (2) philosophy of nature which includes the philosophy of biology and of physics, (3) epistemology, (4) philosophy of mind (philosophical psychology), (5) philosophy of man (philosophical anthropology), (6) ethics (moral philosophy, including metaethics), (7) political philosophy, (8) aesthetics, (9) philosophy of language, (10) philosophy of logic (logical theory), (11) philosophy of mathematics, (12) philosophy of art, (13) philosophy of science, (14) philosophy of religion, (15) philosophy of law (legal philosophy), (16) philosophy of education, and (17) philosophy of history. All these categories have been used in Part II (the original bibliography) and Part III (the update).

I have made, however, some modifications in the categories of the bibliographic work instead of just following the above-cited 17 divisions of philosophy. I have combined metaphysics and worldviews (or *Weltanschauung*), aesthetics and the philosophy of art, natural philosophy and philosophy of science, logic and logical theory/philosophical logic, philosophy of language and linguistic philosophy, and philosophy of religion and mysticism. I have also made some additions by listing Eastern philosophies and some philosophical movements or topics such as Filipino philosophy [using the first and third components (henceforth FP₁)]; Asian

philosophy; autobiography, biography, and philosophy of life; phenomenology and existentialism; structuralism and poststructuralism; philosophy, introduction, and history of philosophy; pragmatism; social philosophy; philosophy of economics; and modernism and postmodernism.

V

In the first and second editions, the prefatory explanations of each philosophical branch were written as separate essays for Parts II and III. Such arrangement allows the reader the opportunity to read in Part I the explanatory notes in just one sitting in order for him/her to have a comprehensive or holistic view of Filipino philosophy drawn from the various branches of contemporary philosophy as they are classified in Parts II and III.

After examining a considerable number of books and periodicals, I have found the entries in the original work and the update to be the only productive ones. I did not include, of course, a list of periodicals which are nonproductive, that is, no philosophy works (article, poem, review) are obtainable. I also noticed that a number of journals have become extinct like *Agimata* of De La Salle University, although a few ones have been established or revitalized like *Budhi* of the Ateneo de Manila University. Some journals pop up every now and then like *Karunungan* whose latest issue—volume 10-14 (1997) —came out after hibernating for some time. *Karunungan* used to be published by De La Salle University, but is now published by the University of Santo Tomas.

CHAPTER II: “FILIPINO PHILOSOPHY”: A FURTHER PHILOSOPHICAL ANALYSIS

In section 1 of the first chapter, I discussed in an introductory manner the three approaches to Filipino philosophy. This chapter will go deeper into the analysis of three basic terms: *philosophy*, *Filipino*, and *Filipino philosophy*.

Three Views on Filipino Philosophy

One important view of Filipino philosophy was given by Leonardo Mercado (1972:577) as “an aspect of Filipino thought.” It is an “aspect” because *thought* is rather broad as to include ideas, such as those in pure literature, mathematics, natural sciences, biological sciences. Mercado defines this aspect as a people’s way of looking at things. This *anthropological/cultural approach* to philosophy that William Graham Sumner (1960:1-605) has popularized points to the views of a people expressing their *Volkgeist* and their collective *Weltanschauung*. This philosophical outlook is embodied in the people’s language and oral and written literature.

The other important view is the *traditional* approach that identifies individual Filipino philosophers. This approach is used in the discipline of philosophy; in that respect, it may likewise be called the *philosophical* approach to philosophy. Since in “Greek philosophy” one names individual Greek philosophers, so one should likewise name Filipino philosophers when one speaks of “Filipino philosophy” (see Gripaldo 1988:521).

The third important view conceives of Filipino philosophy from the constitutional or national perspective (Gripaldo 1978: 56). In this case, any philosophical work written by a Filipino (including naturalized ones) as defined by the Philippine Constitution is Filipino philosophy. This view is similar to Filipino philosophy seen as “the sum total of all the writings in philosophy by Filipinos” (DLSU Philosophy Department 1990: 3), except that the term “Filipinos” is not quite defined. I call this view the *constitutional* or *national* approach in that it is defined in terms of *nationality*. In the light of hermeneutics (see Nicholson 1985:34-42), a philosophical interpretative input was made by the Filipino author.

One notices that this approach to Filipino philosophy is broad enough as to cover the other two approaches. However, one should likewise consider other nuances in the classification. One uses two basic criteria: the author/interpreter and the subject matter. In the anthropological approach the authors—like Mercado and Timbreza—are themselves Filipinos and the subject matter or sources are indigenous, like the people’s language, dialects, folklore. The authors cited hermeneutically extract or derive philosophical presuppositions from such sources. Hence, the *collective* nature of the extracted philosophy.

In the traditional approach, the authors are also Filipinos but their subject matter is their own interpretations of universal philosophical themes. They may use references culled from Eastern and/or Western philosophical traditions. However, the resultant philosophy is individual—not collective—and could be highly original—not necessarily derivative. Even if

one assumes it as derivative—that is, e.g. neo-Platonism as derived from Plato’s philosophical ideas—there is still an original innovation involved.

In the constitutional approach—as strictly defined in Chapter I—the authors are Filipinos but their subject matter has been traditionally described as Western or Eastern, therefore non-Filipino. The nature of their work is basically expository and with no or very little original ideas as inputs. The exposition itself, however, is original in the sense that no such expository *style* has been used as exactly as it is except by the author himself. It is in this sense, I contend, that hermeneutically the resulting interpretative work is the expression of a *Filipino mind*.

Although the constitutional approach can broadly apply to the other two views in the sense that the authors are themselves Filipinos as defined in the Philippine constitution, I wish to limit its application to only the third view since its subject matter (*content*) or philosophical source is non-Filipino or non-native or non-original. Generally, the writer is only considered a Thomist, a Kantian, a Platonist, etc., or a critic of this or that Western or Eastern philosophy or philosopher. He can graduate from this constitutional approach by becoming innovative or by inserting original ideas or insights into the work. He then becomes a neo-Thomist, a neo-Kantian, etc., or a highly original philosopher. In that respect, he belongs now to the traditional-approach category.

The authors of the anthropological and constitutional approaches are scholars or specialists in certain areas of concentration. The specialization need not be one but many and usually related. In the contemporary globalization scenario, multi-specialization has become necessary. Technological and knowledge changes are so rapid that one’s expertise in an area may no longer be needed and one needs to shift to one’s other expertise in order to survive. Toffler (1980:300-303) talks about the “revolt against narrow specialization” and describes the scenario of inter-or multi-disciplinary work. This scenario appears necessary for group survival; for individual survival multi-specialization becomes a must. The authors in the traditional approach as essentially original thinkers need not be scholars at all although such a scholarship becomes highly desirable because of the rapid changes that take place within one’s area of specialization and the related fields.

There is a perspective that presents a union of the anthropological and the philosophical approaches to philosophy. This view is explicit in Gripaldo (1988: 521). The closest expression of this dichotomy is the distinction made by Ramon Reyes (1973: 429-30) between *vital thought* [as in the anthropological approach] and *reflexive thought* [as in the traditional approach].

Which of the three views on Filipino philosophy is the “correct” one? It depends (see Chapter I). From the constitutional standpoint, the third view; from the anthropological standpoint, the first view; and from the philosophical standpoint, the second view. If one takes the anthropological and traditional approaches, the answer is the combined or fourth perspective, which I label elsewhere as FP₁ (see Chapter VII of Part II and Chapter VI of Part III).

Defining Filipino philosophy will need finding the meaning of the words “Filipino” and “philosophy.”

The Term “Filipino”

Historically, the term “Filipino” was used in contrast to “[p]agan and wild tribes” (Rivera 1985: 150) or to the term “Moro” (Asani 1981: 27-33; Rivera 1985: 150). In the long, long past there was no Filipino concept of a nation. Each tribe had its own native philosophy in the anthropological sense. The concept of a Filipino nation took some time to develop. It was said

that Jose Rizal was the “First Filipino” in that he was the first to really think of the entire archipelago, which was populated by various groups of natives, as forming the Filipino nation despite their tribal differences, but feeling a deep sense of nationalism (Guerrero 1963: 492, 496-97). Others talk about the “Last Filipino” (Henares Jr. 1981: 22-25).

At any rate, although Rizal may have indeed been the First Filipino,¹ the political expression of this qualification was enshrined only later in article 6, sections 1-2 (at least), title IV of the Malolos Constitution (1899). Filipinos as defined then were those born in Philippine territory (sec. 1) and children of Filipino father or mother even if born outside the country (sec. 2). It is not clear whether or not Rizal’s concept of “Filipino” excludes naturalized foreigners (sec. 3) or those foreigners who had acquired domicile and paid taxes for two years in Philippine territory (sec. 4) (Guevara 1972: 105-106).² Similar provisions were later incorporated in succeeding Philippine constitutions.

Unfortunately, not all members of some tribes thought like Rizal or even in terms of the Constitution. Some even did not want themselves to be part of the Filipino Republic and preferred to make their ancestral lands independent. Even as late as the early 1970s there had been cases in Marawi City (I began my teaching career at the Mindanao State University in Marawi in November 1970), where an older Maranao woman lamented the marriage of her grandson to a “Filipina.” This situation suggested that the thought of the Moro as not a Filipino still persisted in this woman’s mind. And because the Maranao concept of the Filipino in the past was a Christian native, so the Moros would not want to be Christianized or be made Filipinos.

The constitutional concept of the Filipino, as expressed in the various Philippine Constitutions, from 1899 to 1987, slowly filtered down to the consciousness of various tribes. The faster the members of the tribes or cultural communities are integrated into the body politic, the greater is their absorption of the concept of being Filipino and the lesser is their resistance to being Filipino. Every now and then, of course, there are cases of individual and group resistance to this concept, mostly on political and historical grounds.³ In the main, however, this constitutional concept of the Filipino is the most inclusive and, in this respect, the one used in this bibliography.

The Term “Philosophy”

The term “philosophy” literally means “love of wisdom.” Pythagoras, who coined the term, thought that “true wisdom . . . in the strict sense belongs to God alone” and he did not want himself to be called a wise man but only a friend or lover of wisdom (Chroust 1964: 423). Wonder (Thales) gave birth to ancient philosophy while doubt (Descartes) to modern philosophy. Some writers consider Francis Bacon (Tassi 1986:17-18) as the father of modern philosophy because of his introduction of the inductive method as differentiated from the deductive method of Aristotle. Moreover, Bacon viewed nature as something to be “interpreted, dominated, and controlled by man” (Leoncini 1992: 24-25) rather than—as in the past—as something to be simply understood and to which man should adjust himself.

Contemporary Western philosophy is either existential-phenomenological (Continental) or analytic (Anglo-American) with few exceptions in between. Morton White (White 1955: 18-21, 242) divided contemporary philosophy as consisting of hedgehogs and foxes. The hedgehogs “strive to know one big thing” (e.g., Croce, Bergson, Whitehead, Husserl, and the existentialists) while the foxes are “content to know many little things, or indeed *one* little thing” (e.g., Moore,

Carnap, Wittgenstein, and the Anglo-American philosophers of language). A mediating movement between them is pragmatism that “aspires to a total, metaphysical, systematic view of reality without losing sight of scientific and logical detail of human problems.” White suggests that the “hedgehog may lie down with the fox, and the result need not be grotesque.” I completely agree with White that philosophers as philosophers should not only be “concerned with the problems of men” but should also have a “careful concern with language and logic [as] indispensable in philosophy.”

My American philosophy mentor, Christine Kales, characterized contemporary philosophy as either “soulsearching” or “hairsplitting.” If one examines the writings of both the soulsearchers and the hairsplitters, one notices that there is analysis in both, but their subject matters differ significantly in focus. While the soulsearcher concentrates on man and his situation in relation to himself and to others, including the Divine, by using generally the phenomenological and hermeneutic methods of analysis, the hairsplitter concentrates on just any topic with the desire to clarify, solve, or dissolve philosophical problems by using the logical and linguistic methods of analysis. The line between hermeneutic (exegetic) and linguistic analyses is a very thin one indeed. Linguistic analysis involves interpretation while hermeneutic (exegetic) analysis involves language clarification.

The latest development in contemporary philosophy is the emergence of a movement consisting of different philosophical persuasions called postmodernism. It is claimed to be post-Marxist, post-analytic philosophy, poststructuralism, post-existential phenomenology, postfoundationalism, deconstructionist. There is now another movement called “After Postmodernism” (1998) which continues the trends but discards the arbitrariness of postmodernism.

The Meaning of “Philosophy”

I want to stress that the term “philosophy” has come down to us with various shades of meaning. Among these are: (1) philosophy as love, pursuit, or study of knowledge, wisdom, or truth, especially as to the nature of things (Pre-Socratics, Plato, Aristotle) or the happy life (Epicurus); (2) philosophy as the handmaid of theology whose purpose is to elucidate revealed truths in order to combat heresy (Medieval philosophy); (3) philosophy as analysis of concepts, styles of reasoning, and the limits of knowledge (John Locke, David Hume, A. J. Ayer, Bertrand Russell); (4) philosophy as the struggle to free one’s intelligence from the bewitchment of language (Ludwig Wittgenstein); (5) philosophy as the handmaid of science (logical positivists); (6) philosophy as “thinking which has become conscious of itself” (John Dewey) or “thinking about generalities rather than particulars” (William James); (7) philosophy as “meaning which the world has for you” (S. E. Frost Jr.) or as the meaning one has created or invented in life (Sartre); and (8) philosophy as the dialogue between Being and being (Heidegger) (Garfroth 1971: 2-3; Frost Jr. 1962: 1; Kluback and Wilde 1956: 10).

It is important to note that in contemporary philosophy the traditional etymological meaning of philosophy as “love of wisdom” has been challenged. During the time of the ancient Greeks, philosophy was the search after truth or the search for knowledge, and the Greeks thought of wisdom as *epistemic*. Aristotle (1992:137-158) in the *Nicomachena ethics* considers practical wisdom (*phronesis*) as an extension of intellectual wisdom (*episteme*), and both are necessary for the development of intellectual virtue. Immanuel Kant (see Beck 1966:47-49) likewise argues that there is a unity between *pure* reason, the seat of epistemic knowledge, and *practical* reason,

the seat of ethical knowledge. Pure reason, however, leads us nowhere. Heidegger in *Being and time* (1962) in effect raises the issue: “Does the traditional type of thinking rests on a mistake?” His answer is affirmative. He argues that the *ontic* search for substance and its categories has not been quite responsive to the meaning of man’s existence. In view of the pervasiveness of existence, it is important to search for the *ontological* categories (the *existentials*) of existence by using the type of thinking that does not follow the traditional logico-empirical method. Georg Gadamer (1996:312-24) places phronetic knowledge at center-stage and relegated epistemic knowledge as something beyond man’s control. He places epistemic knowledge in the realm of the natural sciences where man simply discovers the laws of nature. What is within man’s control is phronetic knowledge which is in the realm of the human sciences. In effect he throws away philosophy as epistemic wisdom and concentrates on philosophy as phronetic wisdom. Some postmodernists talk about the “end of philosophy,” that is to say, the end of traditional philosophy. In the light of this development, a historian of philosophy as a social scientist can no longer argue strongly for the traditional definition of philosophy. He has to transcend the biases of each school of philosophy and consider all their philosophical claims and activities as philosophy. He has to recognize in this particular respect Wittgenstein’s (1958:32) doctrine of “family resemblances.”

The term “philosophical”

A distinction should be made between the term “philosophical” and the term “philosophy.” The term “philosophical” in this bibliography is used to describe (1) a type of thinking, (2) all philosophical activities, and (3) a type of subject matter.

First of all, the term “philosophical” is applied broadly to a type of thinking which is *speculative, reflective, theoretical, definitional*, and the like. The current usage of the word “theory” in analytic philosophy is that it is used as synonymous to a “philosophical system-building” as in “political theory” and the word “theoretical” is used synonymously to a “speculative activity” as in “theoretical physics.” Here is what John Plamenatz (1971: 29) says about political theory:

Political theory, as distinct from political science, is not fantasy or the parading of prejudices; nor is it an intellectual game. Still less is it linguistic analysis. It is an elaborate, rigorous, difficult, and useful undertaking. It is as much needed as any of the sciences. Its purpose is not to tell us how things happen [i.e. describing, the activity of science] in the world, inside our minds or outside them; its purpose is to help us decide what to do and how to go about doing it. To achieve that purpose, it must be systematic, self-consistent, and realistic. We learn to cope with the world, not by collecting principles at random, but by acquiring a coherent practical philosophy, which we acquire largely in the process of considering other philosophies of the same kind.

This broad interpretation of the word “theory” to mean “philosophical speculation” or “philosophical system-building” can also be applied to all types of theorizing as in “sociological theory,” “scientific theory,” “literary theory,” “economic theory,” “educational theory,” “psychological theory,” “mathematical theory,” and the like. Hence, anything that is theoretical is philosophical in this broad sense. It is not purely descriptive, which is the dominant concern of

a scientific activity. In other words, the common border between science and philosophy is theory. Some speculative theories are called scientific, i.e., empirically verifiable through experimentation and measurement and can be falsified; others, however, are purely speculative, nonverifiable, or nonfalsifiable, but logically coherent.

Secondly, the term “philosophical” is used here to transcend the quarrels of some schools of philosophy. For example, the analytic philosophers criticized the existentialists and phenomenologists (and for that matter the postmodernists) as “charlatans” (impostors or pretenders to knowledge), who are engaged in “dreary subjects,” while the latter criticized the former as “heartless philistines,” who are engaged in cold and meaningless subjects. A utilitarian called the existentialists as “prigs” (conceited and didactic persons) while an existentialist called a logical positivist a “cow” (a troublesome and unpleasant person) (White 1955: 237-38, 243). Each philosophical camp describes the activities of other camps as “nonphilosophical.” The present bibliography transcends their quarrels and considers all their reflective activities as “philosophical.”

Finally, the term “philosophical” is used to describe the subject matter more than the author of the work. In fact, to identify whether the work is philosophical is to concentrate on the work itself. It does not matter whether the author is anonymous or a social or natural scientist, a theologian, a poet or a man of letters, a professional philosopher, a lawyer, or a mailman. It does not also matter if the work is lifted from sources other than a professional journal of philosophy. It can be lifted from a theology journal, a political science journal, a law journal, an economic journal, etc.

Not all the entries in this bibliography are, strictly speaking, a discussion of a philosophical subject matter. Some serve as a background to help one understand better the philosophical subject matter. For example, a history of Filipino art may not contain any discussion of a theory of art, and may only contain a description of the historical development of different styles of art. It is included in the entries because it will help one understand the various philosophical and theoretical discussions of art in other entries. Another example involves the biographies of philosophers. In some cases there are no discussions therein of the thinkers’ philosophical ideas. But these biographies or autobiographies are included because they shed light on the lifestyles (philosophy of life) of the various philosophers.

On the other hand, the term “philosophy” is a subject matter which usually connotes an orderly arrangement of principles that form a coherent whole. System-builders such as Plato, Aristotle, Rene Descartes, Immanuel Kant, Georg Hegel are the obvious examples. Theirs is the *high road* to philosophy (Bierman and Gould 1977: 1-2). In this view, “philosophy” is not just “thought” but “systematic and original thought.” There is, however, a very broad application of philosophy. Frost Jr. (1962: 1) considers everyone—being human who has a developed brain and nervous system—to be capable of thinking and in that sense is a philosopher since thinking is the pathway to philosophy. Although this is the “low road” to philosophy, it is philosophy nonetheless. (In postmodernism this type of thinking is “fragmented thinking,” which is the dominant characteristic of late twentieth-century Western thought.) It is in this regard that many of the bibliographic entries come not from professional philosophers themselves but from those of other walks of life.

NOTES

1. Apolinario Mabini (1896) used the term “Filipino” to refer to all inhabitants of the Philippines. Father Jose Burgos earlier called all natives of the archipelago as “Filipinos,” which belies the claim that Jose Rizal was the “First Filipino.” See the pictorial exhibits on the Philippine Revolution at the National Commission on Culture and the Arts at the ground floor of the NCAA building, April 1999.
2. Mercado (1974: 5) cited the 1973 Constitution on the definition of the term “Filipino,” except sec. 1 (4): Philippine citizenship by naturalization. This definition of “Filipino” is similar to that of the 1935 Constitution. In this bibliography, I am including sec. 1 (4), which Mercado excludes, in the operational definition of the term “Filipino.” For an excellent discussion of constitutional provisions on Filipino citizenship prior to the 1935 Constitution, that is to say, the provisions of the 1898 Treaty of Paris (art. 9), the Philippine Bill of 1902 (art. 4), and the Jones Law of 1916 (sec. 2), see Aruego (1969, 2: 2-6). The Biyak-na-Bato Constitution did not have a provision on the definition of “Filipino.” A copy of the original Spanish version of this Constitution is found in Agoncillo (1960: 743-49).
3. For the extensive treatment of the development of the term “Filipino,” see Gripaldo (1994a: 114 and 1994b).

CHAPTER III: TRENDS IN FILIPINO PHILOSOPHY, 1774-1992

Trends in Filipino philosophy from 1774 to 1992 may be classified into three: (1) the types of philosophical tradition in Filipino philosophy which are currently pursued by Filipino thinkers; (2) the trend in the graduate work output in various colleges and universities; and (3) the types of philosophical subject matter that graduate students pursue in institutions of higher learning.

Before looking into these trends, it is important to see a holistic picture about the configuration and distribution of the various entries as reflected in the present bibliography. A work is allowed multiple entries in different categories by virtue of its subject matter and is counted in every category it is entered. For example, an article entitled “Art, science, and religion” may be entered in the categories, namely: aesthetics, philosophy of science, and philosophy of religion, and will be counted three times.

On the other hand, a work written by two or more authors may be allowed multiple entries in the same category but is counted only as a single text. If there are three authors, for instance, the three names will appear on the alphabetical list of the same category—say, logic—but the article or book will be counted only once. The original total entries were 5,614 as of 1992 in all categories (articles, books, graduate work, reviews, and other texts). There is, however, an additional set of 220 entries; the total number of entries for 1774-1992 as of May 1999 is 5,834 (see Table 1).

As we can glean from Table 1 there are more article entries than in the other categories taken distributively or even collectively. There are 3,863 article entries as against the total of 1,971 of the other entries. Quite interestingly, there are more thinkers interested in writing on political philosophy (or on related matters) than in any other category individually. There are 799 political texts, followed by 690 entries in the philosophy of education and 558 in ethics and metaethics. However, if one considers the article entries alone, there are more in education (609) than in political philosophy (586). The least number of entries is in pragmatism (6).

First Trend: Filipino Philosophical Traditions

There are three philosophical approaches to Filipino philosophy: the traditional/philosophical, the anthropological, and the constitutional. A trend, for our purposes, may be defined as a general tendency or direction of philosophical research or activity. The traditional/philosophical approach or tendency was started in the 1930s by Salvador P. Lopez and Ricardo Pascual of the department of philosophy of the University of the Philippines when they undertook research into the philosophy of Trinidad H. Pardo de Tavera and Jose Rizal, respectively.

Table 1. Holistic configuration and distribution of Filipino writings in philosophy (1774-1992).

ENTRIE DIVISION	Article	Book	Book Review	Trans- lation	Grad. Work	Poem	Total
Aesthetics, Art Philo & Hist, Lit Crit	160	18	14	0	20	39	251
Asian Philosophy	162	5	11	1	35	5	219
Autobiography, Biography, & Life Philo	43	19	8	0	8	41	119
Economics	262	13	42	0	5	3	325
Education	609	24	15	0	41	3	690
Epistemology	67	7	7	0	44	23	148
Ethics & Metaethics	346	48	36	2	106	20	558
Exist. & Phenomenology	125	4	27	1	36	11	204
Fil. Philo (FP ₁)	206	55	21	1	18	29	330
Philo of History	41	8	4	1	2	3	59
Philo of Language & Ling	92	3	5	0	16	8	124
Logic & Log Theory/ Philosophical Logic	45	26	6	1	15	9	102
Metaphysics & <i>Weltanschauung</i>	158	12	29	2	60	36	297
Philosophy of Mind	41	2	6	0	25	5	79
Philo of Person	159	29	20	1	80	11	300
Philo, Intro, & Hist of Philo	75	15	18	1	4	18	131
Political Philo	586	93	51	3	54	12	799
Pragmatism	6	0	0	0	0	1	7
Philo of Religion & Mysticism	216	15	42	2	98	67	440
Philo of Science	87	4	14	0	24	2	131
Social Philosophy	277	34	24	1	53	2	391
Struct. & Poststructuralism	21	0	1	0	1	0	23
Philo of Math	26	1	0	0	5	0	32
Philo of Law	24	5	1	0	4	0	34
Modernism & Post-Modernism	10	2	1	0	1	0	14
Hermeneutics	19	1	0	1	4	0	25
TOTAL	3863	443	403	18	759	348	5834

The constitutional approach to Filipino philosophy began very much earlier. According to Jose Rizal, he studied philosophy—apparently Western philosophy because his teachers were Spanish Jesuits and Dominicans—in 1876-77 at the Ateneo Municipal [Philosophy I and II] and in 1877-78 at the University of Santo Tomas prior to his taking up medicine [Cosmology and Metaphysics, Theodicy, and History of Philosophy] (Zaide and Zaide 1984: 34 and 55). Fernandez (1974: 450-52) reported that the Dominicans were active in philosophy publishing in the Philippines as early as 1774 up to at least 1924. It is highly probable that the secular priests studied philosophy in the early mid-nineteenth century as a requirement for priesthood considering that Father Pedro Pelaez and Father Jose Burgos were secular priests who actively advocated the secularization of the parishes in the country.

Josefina Lim Pe (1973: 76, 88-89) said that when “Santo Tomas opened in 1611, philosophy was among the major subjects it offered.” As a subject in the Liberal Arts curriculum, philosophy eventually became a specialized course giving birth on 20 November 1645 to a new separate Faculty of Scholastic Philosophy. Originally intended for seminarians, “this new Faculty had a large number of lay students as well.” The Faculty of Scholastic Philosophy curricula, however, were light: two years for a Bachelor’s degree (Ph. B.), one additional year for a Licentiate (Ph. L.), and a fourth year for a Doctoral degree (Ph. D.) with a doctoral thesis successfully defended. These programs were not recognized by the American colonial government until 1934. All these four years are equivalent to a college degree in philosophy at present (with a bachelor’s thesis successfully defended). Later the philosophy bachelor courses of Santo Tomas were integrated into the Bachelor of Arts curriculum of the College of Arts and Letters.

In 1896 philosophy courses became part of the college called the Faculty of Philosophy and Letters. General philosophy for lay students and Scholastic Philosophy for seminarians were offered. On 1 March 1934 the Faculty obtained from the government the necessary recognition for the authority to confer the degree of Bachelor of Philosophy (Ph. B.) on students.

The anthropological trend was systematically studied only in the 1970s by Leonardo N. Mercado and at present is currently pursued by Florentino T. Timbreza of the department of philosophy of De La Salle University and a few others. In the bibliographic entries the reader will notice that a number of Filipino thinkers from various universities are pursuing one or all of these three trends, which are not necessarily mutually exclusive as areas of research, although there are some who are more productive in one trend than in all or in another trend.

Second Trend: Output in Graduate Work

In this section we will try to ascertain the historical trend in the production of master’s theses and doctoral dissertations. Let me begin with the latter as there are only very few of them. I will exclude doctoral dissertations obtained by Filipinos abroad since they will only distort the historical picture of the trend.

I must say, however, that in the entries there are only seven doctoral dissertations from different universities abroad which the compiler was able to gather. These are University of California at Berkeley (1968), University of Fribourg (1965), University of Louvain (1981), University of Leuven (1990), Fordham University (1989), and Antoniana University (1981). There are difficulties in securing this type of data, but supplemental updates will be done in the future.

Master's theses defended abroad are likewise excluded from the table. As a whole, there is no trend that Filipino students of philosophy pursue their master's degree in philosophy in foreign universities. So far the entries contain only a few of such foreign degrees: one from Syracuse University, another from Gregorian University, and two from the University of Louvain. If at all there is a philosophical trend in graduate degrees in philosophy, it is not seen abroad but in local colleges and universities.

On the doctoral level not much information is relevant except that the University of Santo Tomas has dominated the field with more than two dozens of doctoral degrees in philosophy, including a few studies related to philosophy, from 1929 to 1992.

What is significant is that in the 1990s, aside from the University of Santo Tomas, De La Salle University and Ateneo de Manila University are currently offering doctoral degree programs in philosophy. The University of the Philippines lags behind in the offering of a doctoral program. I myself pursued my doctoral degree in Filipino philosophy (philosophical approach) under the Philippine Studies Program of the University of the Philippines and not with U. P.'s Department of Philosophy¹ (see Table 2.).

At a glance it is immediately apparent from Table 2 the dominant leadership of the University of Santo Tomas in terms of temporal consistency. It had graduates in every decade. Its first two graduates (so far gathered in this bibliography: one master's and one doctoral) were in 1929. The University of the Philippines followed with graduates in the 1930s but it had no entries in the 1940s. The Sacred Heart Novitiate likewise produced graduate degree holders in the 1930s.

The Ateneo de Manila University started producing master's graduates in the 1950s, together with a number of other schools and seminaries, like Berchman's College, Lyceum of the Philippines, MLQ Educational Institution, San Jose Seminary, and University of Manila. In the 1940s, Adamson University, Christ the King Mission/Divine Word Seminary, Far Eastern University, and Silliman University had graduates. Likewise, the Colegio de San Jose Recoletos, Immaculate Concepcion College, Philippine Union College, Saint Louis University, and the University of San Carlos had graduates in the 1960s. Maryhurst Seminary had a graduate in the 1970s. De La Salle University was the latecomer; it graduated master's students only in the 1980s.

What is interesting is that the seminaries were very active in the 1950s and 1960s but most of them began to phase out their graduate programs such that virtually in the 1970s only the universities and the Divine Word Mission Seminary were producing master's graduates. Some of the private colleges and universities which attempted to offer master's programs also folded up in the 1970s and by the 1980s are no longer producing master's graduates.

Third Trend: Types of Philosophical School Pursued by Graduate Students

On the basis of two contemporary traditions in philosophy, the continental (phenomenology, existentialism, phenomenology, hermeneutics, structuralism, postmodernism) and the analytic (linguistic philosophy, philosophy of mind, philosophy of language, etc., and analytic incursions into education, politics, ethics, etc.),² it is important to ascertain the trends in the subject matter of philosophy as accentuated in the universities, colleges, and seminaries by virtue of the output in master's and doctoral work.

Table 2. Graduate Output on the Master's and Doctoral Levels (1774-1992).

YEARS SCHOOLS	1929 -39	1940 -49	1950 -59	1960 -69	1970 -79	1980 -89	1990 -92	TOTAL
Adamson Univ	0	1	0	1	0	0	0	2
Ateneo de MU	0	0	7	10	18	18	3	56
Ateneo de Davao	0	0	0	0	1	0	0	1
Berchmans College	0	0	75	42	0	0	0	117
Christ the King Mission Sem/Divine Word	0	1	0	51	46	26	11	135
Colegio de San Jose Recoletos	0	0	0	1	0	0	0	1
DLSU	0	0	0	0	0	9	8	17
FEU	0	1	14	5	3	0	0	23
Immaculate Concepcion College	0	0	0	1	0	0	0	1
Lyceum of the Phil.	0	0	1	2	0	0	0	3
MLQ Educ'l Institution	0	0	1	0	0	0	0	1
Maryhurst Sem	0	0	0	0	1	0	0	1
Phil. Union College	0	0	0	1	1	0	0	2
Sacred Heart Novitiate	2	3	17	0	0	0	0	22
Saint Louis U	0	0	0	1	8	0	0	9
San Jose Sem	0	0	6	21	0	0	0	27
Silliman Univ	0	1	1	1	0	0	0	3
University of Manila	0	0	1	0	0	0	0	1
UP-Diliman	7	0	5	1	40	26	9	88
Univ of San Carlos	0	0	0	14	1	2	0	17
UST	14	6	33	31	56	34	18	191
TOTAL	23	13	161	183	174	115	49	718

Table 3. Graduate Work Subject Matter: Both Master's and Doctoral Studies(1774-1992).

SCHOOLS DIVISIONS	Christ The King/ Divine Word	Ateneo	Berch mans	DLSU	San Carlos	UST	UP	San Jose Sem
Aesthetics, etc.	0	6	5	1	0	5	1	2
Asian Philo	0	6	2	0	1	16	8	0
Autobio, etc.	0	1	1	1	1	4	0	0
Economics	1	0	1	0	0	0	2	1
Education	4	2	9	2	1	17	5	1
Epistemology	12	2	7	1	0	7	14	1
Ethics & Metaethics	17	10	16	4	4	33	17	5
Exist & Phenomenology	9	7	1	3	0	16	0	0
Fil. Philo (FP ₁)	6	2	1	1	2	5	1	0
Philo of Hist	1	0	0	0	0	0	0	1
Philo of Lang	1	2	1	0	0	3	9	0
Logic, etc.	0	1	2	1	0	0	10	1
Metaphysics & World Views	10	4	17	1	0	23	2	3
Philo of Mind	6	3	4	0	0	9	2	1
Philo of Person	21	12	5	4	0	38	0	0
Philo & Hist of Philo	0	0	1	0	0	2	1	0
Pol Philo	7	2	11	3	3	17	7	4
Pragmatism	0	0	0	0	0	0	0	0
Philo of Rel	28	7	11	5	3	33	7	4
Philo of Scie	0	5	7	0	0	5	6	1
Social Philo	7	3	10	1	2	10	6	2
Structuralism & Poststructuralism	0	0	0	1	0	0	0	0
Philo of Math	0	1	2	0	0	0	1	1
Philo of Law	1	0	2	0	0	0	0	1
Modernism/Postmod	0	0	0	1	0	0	0	0
Hermeneutics	0	2	0	1	0	0	1	0
TOTAL	131	78	117	31	17	243	100	28
GRAND TOTAL								564

Traditionally state universities like the University of the Philippines veer towards the analytic tradition while sectarian schools like the Ateneo de Manila University, University of Santo Tomas, University of San Carlos, Saint Louis University, and De La Salle University veer towards continental philosophy. There are, however, some admixtures in the emphasized traditions of the schools. Thus one finds a Chinese philosophy specialist at Ateneo or at Santo Tomas, or a logician or philosopher of science at DLSU or Santo Tomas. De La Salle University currently tries to balance its department of philosophy with specialists coming from both the continental and analytic traditions (see Table 3.)

In Table 3 one selected university, a college, and two seminaries are featured to determine the type of subject matter graduate students pursued in graduate work. The analytic tradition has gone into various divisions or branches of philosophy. It has gone into aesthetics, education, political philosophy, philosophy of history, and so on. But its traditional areas are logical theory, philosophy of language (excluding hermeneutics and structuralism), epistemology, and metaethics.

In Table 3, some gleans confirmation of the strong presence of the analytic tradition at UP. In epistemology UP is number one; in ethics and metaethics it is not far behind UST, Christ the King/Divine Word Seminary, and Berchmans College; in both logic and philosophy of language it is also number one. Dr. Leonardo de Castro, the current chairman of the UP philosophy department informed me in February 1995 that on the whole the master's program at UP is still predominantly analytic in its concentration.

The continental tradition is seen in the areas of existentialism, phenomenology, philosophy of person, metaphysics, hermeneutics, philosophy of religion, structuralism and poststructuralism, and postmodernism. Like the analytic tradition, the continental tradition also makes itself felt in the other branches of philosophy as in political philosophy, philosophy of education, social philosophy, philosophy of science, philosophy of history, ethics, and the like.

In Table 3 one notices that indeed the Ateneo de Manila University appears prominent in aesthetics, ethics, philosophy of person, and philosophy of religion; the University of Santo Tomas is prominent in ethics, philosophy of education, existentialism, metaphysics, philosophy of person, and philosophy of religion; Berchmans College is prominent in aesthetics, philosophy of education, ethics, metaphysics, political philosophy, philosophy of religion, and social philosophy; and Christ the King/Divine Word Seminary is prominent in epistemology, ethics, existentialism, metaphysics, philosophy of person, and philosophy of religion.

De La Salle University started only in the 1980s in graduating students with master's degrees, with several members of its faculty pursuing doctoral studies. Its philosophy department will hopefully be augmenting its Ph. D. faculty and subsequently will graduate doctoral students within the decade. Dr. Rainier Ibana informed me in November 1994 that the Ateneo de Manila University would go full blast on its philosophy doctoral program as soon as its Ph.D.s returned in 1995 from their studies abroad.

Pragmatism did not catch the attention of graduate students in the Philippines. It is considered as one of the mediating philosophical movements between the analytic and continental traditions; it attempts to bridge the gap between *logic* and *life* (White 1955: 243). The postmodernism of Aldo Tassi (1986: 17-29) may yield promise along this line in his attempt to balance the search for meaning with the search for truth.

NOTES

1. The doctoral dissertations listed in the bibliography which identified universities like Ateneo de Manila University (Norma Lua), Far Eastern University (Andres Tomas), University of the Philippines (Elena Toledo, Rolando M. Gripaldo, Aniceta M. Ortinero, Nicanor Tiongson), and De La Salle University (Avicena A. Castañeda) were undertaken in departments other than the department of philosophy. Until February 1995, the philosophy departments in the above schools had not graduated a doctoral student. Only the De La Salle University graduated four doctoral students in early 1999. A few entries on the master's level also came from other colleges or departments (e.g., political science, religious studies, education, economics, history, etc.) other than philosophy.
2. This is the traditional classification—continental and analytic. This fact does not mean there are no existentialists, phenomenologists, or postmodernists in England and America nor does it mean there are no analytic philosophers in continental Europe. It merely means that most philosophers in England and America still follow the analytic tradition, as gleaned from the entries of the various contemporary philosophy journals up to the 1990s. (The University of the Philippines subscribes *consistently* to more than fifty different titles of philosophy journals.)

CHAPTER IV: PREFATORY ESSAY ON THE FIRST EDITION OF THE BIBLIOGRAPHY, 1774-1992

To provide the readers with a panoramic and holistic perspective of Filipino philosophy as reflected in this second edition of the bibliography (see Part II), this essay is presented. It explains how the bibliographic entries have been selected, analyzed, and classified. It integrates in the best manner possible the entries as a whole into the text of Part I by discussing contemporary philosophy in terms of what it is, what its major issues are, and the like.

1. Aesthetics

Aesthetics is the study of the nature and principles of beauty. The aesthetic experience involves works of art. The appreciation of beauty requires an explanation. The artist seeks to induce others to perceive the same objective artistic reality he perceives in the environment or in a work of art. He likewise tries to induce them to accept his evaluation of beauty by explaining or justifying it.

I have included in this category oratory or rhetoric (as a mode of artistic expression) and literary criticism. I have likewise included entries relating to the history of art as a background to the understanding of aesthetics and to the aesthetic medium as the vehicle for expressing one's philosophy. In this light the works of Abueva on sculpture, Avellana on the cinema, Blanco on painting and on genre artists, Hornedo on religious art, Joya on Philippine contemporary arts, Katigbak on music, Ocampo on three periods of Philippine art, Paraz-Perez on modern art, Rivera on the past and present of Philippine art, Bañaz on music and theater, Rivadelo on music fundamentals, Monis on deriving Wordsworth's philosophy from the latter's poetry, and others are very useful.

In *A modern book of esthetics*, Melvin Rader (1960: 1-540) combined aesthetics as the theory of beauty and the creative process with (1) the philosophy of art, which deals with the "body," the form, and the function of the work of art itself, and (2) the theories on appreciation and criticism of various works of art. This combination is underpinned in Crowther (1993: 31-47, 149-200).

Generally works of art (cf. Panizo and Rustia 1969: 1-171; Ortiz *et al.* 1976: 1-321) are classified as visual arts (painting, mosaic, stained glass, tapestry, drawing, printmaking, relief printing, intaglio printing, planographic or process printing, stencil printing, computer printing, photography, sculpture, architecture, interior design, and landscaping); performing arts (music, dance, theater, and cinema); and literary arts (novel, short story, poetry, essay, and drama).

Is artistry innate as Socrates and Plato (Freeman and Appel 1966: 36-44) suggested or can it be taught or developed as John Locke implied (Ozmon and Craver 1976: 47-48)? The works of Joya, Kasilag, Kintanar, Lahoz, and Ocampo on the education of artists, on teaching art, and on the goal of art education will show them leaning towards this philosophical issue.

John Dewey (1974: 87; Titus 1968: 379) argued that "experience is equivalent to art" or that art is a quality of experience that we see in everyday life and is not to be limited to pieces in museums and art galleries. One sees this beauty or quality of experience, for example, in the

grace of a baseball or basketball player, in the satisfaction of a mechanic in a good piece of work, or in the delight of the busy housewife doing household chores with care. The works of Perez on grace and the creative artist, Ronda on the art of choreography, Vorlat on the art of persuasion, Del Rio on modern dancing, and the articles on indecent pictures, immoral dancing, and immoral exhibitions of art manifest the two sides of Dewey's frame of mind.

What is art? If dancing (modern dancing for that matter) is an art, can it be morally objectionable? When does a work or activity be considered artistic and when does it go beyond artistry? Edades and Del Rio attempted to clarify the matter while Tufo raised the larger issue, "Can art be immoral?"

2. Asian philosophy

By "Asian philosophy" is meant here the philosophies one finds in Asia, that is, West Asia, South (including Southeast) Asia, East Asia, and North Asia. Nothing yet has been collected from North Asia (former Asian USSR), although there is much that can be collected from European Russia. North Asia under the present Commonwealth of Independent States consists of Asian Russia or the territory east of the Urals (West and East Siberia and the Russian Far East), Transcaucasia (Georgia, Armenia, Azerbaijan), and Central Asia or Southwestern Russia or Turkestan (Turkmenia, Uzbekistan, Tadjikistan, Kirghizia, Kazakztan) (Jukes 1973: 30).

Among the entries in this category are Oriental philosophy in general, Buddhism (largely pan-Asiatic), Chinese philosophy, Hebrew thought, Indian thought, Islamic philosophy, and Japanese thought. ("Thought" and "philosophy" here are used interchangeably although the latter is narrower.) Notice that the compiler excluded Christian and Filipino thought [FP₁]. Christian thought, even if it originated in West Asia, came down to other parts of Asia through Europe. Filipino thought has been categorized separately. The term "Oriental philosophy" is the general traditional term for philosophies of mainly China and India (excluding Islam and Christianity).

3. Autobiography, biography, and philosophy of life

The life of a philosopher is important in philosophy. One derives lessons from such a life. Strictly speaking, a biography or autobiography is not philosophical unless it contains the philosopher's philosophy of life or unless a significant part of the work is devoted to a discussion of the philosopher's philosophy. Broadly, however, a philosopher's life—written autobiographically or biographically—is philosophical in that one gets a glimpse of the philosopher's Darwinian or apathetic struggles and strivings in search for truth or meaning in an intellectual endeavor. The compiler has included in this category Emerita Quito's collection of selected writings in philosophy as an example of a life devoted to philosophy. In this sense, philosophy is a way of life. Some of the entries discuss an aspect or aspects of the philosopher's character or life.

Of all Filipino thinkers, Jose Rizal is the most prominent. Since the knowledge of his life is part of the college curricular offerings, it is expected that many biographical books will be written about him. Rizal himself wrote autobiographical sketches about his love life, studies, and travels.

4. Epistemology

Epistemology is the study of the nature, sources, and legitimacy of knowledge. It basically answers the questions “What can we know?” and “How do we know?” (Sosa 1991: 1-64).

In answer to the first question, one assumes to know a lot of things which are expressed in religious, ethical, commonsensical, scientific, metaphysical language. The problem arises when one answers the second question which deals with the validity of knowledge. In this area, philosophers quarrel with each other. Carnap (1955: 209-25) argues that religious, ethical, and metaphysical language is cognitively meaningless in that it cannot be rendered true or false; Moore (1955: 27-43) says that common sense as expressed in ordinary language is not simply naive but reasonable; and still others say that even if knowledge-claims in a language are not true or false, still they are meaningful (Austin 1970: 1-166). The works of Acay, Amen, Aquino, Bonifacio, and Estioko deal with the foregoing issues.

Other epistemological issues touched by writers listed in this bibliography pertain to the following: (1) whether it is legitimately possible to derive ethical (“ought”) statements from factual (“is”) statements; whether behaviorism floats on a linguistic presupposition; whether mind as an entity exists; whether machines can have consciousness and can think; whether there can be a private language; and whether essentialism—and not family resemblances—in the social sciences is justified.

Discussions also abound with regard to the problems of causality; the nature of truth, knowledge itself, intelligence, instinct, intuition, the Socratic and scientific method, faith or belief, abstract thinking, relativity, inquiry, judgment and perception, the thing-in-itself, identity and individuation, and reflection; the status of other minds; the mind-body dichotomy; the relation of theory and practice; and the like.

5. Ethics and metaethics

Ethics is the study of what ought to be. It tries to ascertain the nature, sources, and principles used in distinguishing moral good from bad and moral right from wrong. The term “moral” is important as a qualification because there is a political good and a political right.

Metaethics is the study of ethical discourse, especially the clarification of basic ethical concepts. It uses linguistic analysis in determining the meaning of traditional ethical terms. Hudson (1970: 1) distinguishes ethics from metaethics by saying in his work, “This book is not about what people ought to do [ethics]. It is about what they are doing when they *talk* about what they ought to do [metaethics].”

Discussions in this bibliography are focused on bioethics; values education; epistemological considerations on moral issues; freedom and freedom of choice; problem of evil; professional ethics in hospitals, health services, public administration, business and economics, science, politics, journalism, engineering, teaching, medicine, auditing, etc.; personal ethics; nationalist ethics; situation ethics; existentialist morality; responsibility, guilt and conscience; punishment and death penalty; fatalism and determinism; and many others.

I have included ethic and etiquette here in relation to an aspect of morals: the first as a discipline in work while the second as a good-manner-and-right-conduct norm.

6. Existentialism and phenomenology

Soren Kierkegaard, the father of existentialism, began his work much earlier than Edmund Husserl, the father of phenomenology. There were, however, a number of existentialist themes discussed by earlier philosophers like, Friedrich Nietzsche and writers, like Fyodor Dostoevsky. Franz Brentano and Alexius Meinong were active in the phenomenological movements prior to Husserl. Basically existentialism holds that existence precedes essence, that is to say, before man can acquire essence he must first exist. Phenomenology, on the other hand, analyses descriptively subjective processes.

7. Filipino philosophy (FP₁)

This section finds Filipino philosophy in the narrower sense, i.e., a kind of thinking that uses what has been earlier discussed as the anthropological and philosophical approaches to philosophy. It excludes Filipino writings about Anglo-American, Continental, and what has been traditionally classified as Oriental philosophies. If the latter group of Filipino writings have been cited, it is in relation to Filipino philosophy as qualified above, i.e., FP₁. For example, we have Abulad's works like "Filipino philosophy in dialogue with Plato," "Ang pilosopiyang Pranses sa pananaw ng isang Pilipino," Co's works like "Elements of Chinese thought in the Filipino mind," and many others.

Filipino creation myths are essentially metaphysical and epistemological. They pertain to the origin or beginnings of the universe, man, or whatever object there is. In many instances they have religious underpinnings. They have to be understood in the context of their times. They are answers to man's wonderment or curiosity. When, for instance, Thales raised the question as to the ultimate material out of which everything comes into being and eventually returns, his answer, viz., water, was not then preposterous. It was accepted during his time as a legitimate answer. It is, of course, preposterous and absurd now in our time. Creation myths must have made sense among ancient Filipinos.

8. Logic and logical theory/philosophical logic

Logic is the "study of the methods and principles used in distinguishing correct from incorrect reasoning" (Copi and Cohen 1994: 2). Each person has a *logical sense*. Even without the study of logic, a person can argue validly although he may be prone to argue invalidly. The study of logic enhances one's logical sense and in this respect, he can avoid the pitfalls of fallacious reasoning. In a situation where the foundations or fundamental principles of a discipline are in question, the only authority is logical consistency and coherence.

Deduction, induction, and abduction are included here. The important differences among these three types of logic is that in deduction the conclusion is absolutely necessary, in induction the conclusion is probable, while in abduction the conclusion is only possible. We use these three types in our arguments but the most commonly used type, according to Charles Peirce (Ackermann 1965: 265) is abductive logic.

In deduction we start our reasoning from the general to the particular or less general. There must only be one *absolutely necessary* conclusion that follows from the premises for the argument to be valid. For instance, if *All animals are mortal* and *all men are animals*, it will

follow that *all men are mortal*. In modern logic, the absolute necessity of the conclusion is primary since we do not usually speak of general or particular propositions. For example, *Socrates is great. Therefore either Socrates is great or he is unhappy.*; We call this valid argument *addition*.

Inductive logic is also called the logic of science. Particular problems or aberrations in phenomena are observed and a general solution (hypothesis) is formulated. If the hypothesis can explain similar aberrations over a period of time in the future, it eventually becomes a theory, and when further applications of it to the same or similar observed aberrations have been successful over a very long period of time, then it becomes a scientific law. But this law is still *probable* and not absolutely certain. The greater the number of problems the scientific law can explain, the greater is the *probability* that it is true.

In abduction, the argument simply runs like this: “A surprising fact, C, is observed. If A is true, then C will be a matter of course. Therefore, there is reason to believe/suspect that A is true.” Peirce maintains that most of the time in our daily life we reason like this. For example, early in the morning I follow a route with less traffic. However, when I travel late in the morning, the route starts to go heavy with traffic, so I usually make a detour. Unfortunately, this detour route is also heavy with traffic (surprising fact C) when normally it should have not been the case. So I will hypothesize that there must be somewhere there ahead of me an accident, a collision of cars (explanation A). The conclusion here is only *possible*. Abduction, according to Peirce, can lead to--or is a first step of--induction.

Deduction has two divisions: traditional and modern. The former is Aristotelian while the latter is symbolic or mathematical. Modern logicians discard Aristotelian logic because many of its ideas are obsolete. Only a few traditional ideas are incorporated in modern logic. There is a move to replace the term proposition with the term constative (see Gripaldo 1994-95). In the traditional square of opposition, only the contradictories are retained: the oppositions of contraries, subcontraries, and subalternations have been discarded. Since language has the emotive and directive functions, they usually interfere with the logical and informative function of language. To get rid of the emotive and directive functions, while emphasizing the informative function, logicians saw the need to symbolize (Copi and Cohen 1994: 79-113).

These three types of logic do not exhaust the range of logic. Aside from two-valued logic, there is multivalued logic. Modal logic, for example, considers four possibilities: contingent, necessary, possible, and impossible. With all these types of reasoning, it is reasonable that any student who takes up a three-unit course in introductory logic will not be expected to be thoroughly logical. One does not expect someone who studies a three-unit course in Spanish or Psychology to be thoroughly good in either of the two.

9. Hermeneutics

In a nutshell, hermeneutics deals with the interpretation of messages. The term is derived from the Greek god Hermes who delivers and interprets the messages of the great god Zeus to the people. Aristotle was the first philosopher to use the term *hermeneias* to mean interpretation.

Biblical hermeneutics, simply put, is the study of Biblical interpretations. This is differentiated from exegesis which is the method of deciphering the true meaning of a particular Biblical passage. Exegesis uses hermeneutical principles and techniques in the process of knowing the true sense of a Biblical message. But hermeneutics has been applied to all types of

interpretations, i.e., other than Biblical. It is in this sense that it has become philosophical. Since hermeneutics is the philosophical school, then exegesis has been raised to a level of a philosophical method that accompanies hermeneutic analysis. What is traditionally known as the hermeneutic method is in practice the exegetic method.

Hermeneutics as a philosophy of interpretation is one of the recent developments in Continental philosophy. Its counterpart in the Anglo-American analytic tradition is the philosophy of language as a philosophical school with linguistic philosophy (that essentially includes logical analysis) as its philosophical method.

10. Metaphysics and *Weltanschauung*

Metaphysics is the study of ultimate principles or realities. Literally it means “beyond physics.” It is said that when the grammarian-librarian Andronicus of Rhodes (about the first half of the first century B. C.) was “ordering, arranging, shelving or listing the various Aristotelian writings,” he came upon a collection of materials which he could not identify with a name and so he mechanically listed or shelved it “after” the books on physics of Aristotle (Chroust 1961: 601).

Traditionally metaphysics includes cosmology, the study of the cosmos or universe as an ordered whole; ontology, the study of being; and teleology, the study of purpose. Cosmogony as the study of the creation or origin of the universe, is generally mythical in character. Metaphysics also includes studies on time, substance, universals, space, and the like. In a sense, metaphysics is a world view or *Weltanschauung*.

11. Modernism and postmodernism

Modernism is a term which was primarily used in the late 19th and early 20th centuries in Italy, France, England, and Germany. It referred to some reinterpretations of Catholic doctrines by applying “19th-century philosophical, historical, and psychological theories and called for freedom of conscience.” It was likewise a reaction against the “increasing centralization of church authority in the pope and the Roman Curia (papal bureaucracy).” This type of modernism was officially condemned by the church in 1910.

In Nicaragua the poet Ruben Dario started the modernist movement in the late 1880s and it ended only in 1920. It was a reaction against literary naturalism and the “wider bourgeois conformity and materialism of Western society.” The modernists used “free verse and sensuous imagery to express their own highly individual spiritual values.” This was promoted in Spain and throughout Latin America. In Brazil, however, this took the form of an aesthetic movement after the First World War. It “attempted to bring national life and thought abreast of modern times by creating new and authentically Brazilian methods of expression in the arts.” It eventually splintered and took at least two forms: one emphasizing the “nationalistic aims of the movement and agitated for radical social reforms” and the other simply continued emphasizing the aesthetic principles of the movement. By 1930 the movement lost its coherence (*Encyclopædia Britannica* 1986, 8: 215-16).

In contemporary times, modernism in Europe has many forms. Someone interpreted it as the transformation of truth into meaning, i.e., that the pre-modern concern was the search for truth while the modern concern was the search for meaning (Tassi 1986: 17-29). Another

considered modernism as the tendency to rigidly separate high and popular culture (Shapiro 1990: xi). Many writers viewed modernism as a “matter of *movement*, of *flux*, of *change*, of *unpredictability*.” Lash and Friedman (1992: 1) said that this view is at variance with the latest conventional conception of modernism [their use of it is actually similar to their use of postmodernism] where it is concerned—not with movement—but with *stasis* or fixity. Lyotard defined the term modern as “any science that legitimates itself with reference to a metadiscourse . . . making an explicit appeal to some grand narrative, such as the dialectics of the Spirit, the hermeneutics of meaning, the emancipation of the rational or working subject, or the creation of wealth” (Schrift 1990: 101).

Postmodernism, on the other hand, is simply a reaction to modernism. For Tassi, it is the attempt to make the search for meaning on equal footing with the search for truth. Shapiro said that it is the tendency to relax the rigid separation between high and popular culture. Lash and Friedman believed that postmodernism rejects history, movement, change; it is anti-ethics, neo-tribalist, and believes in the end of art and of theory. Schrift, on the other hand, quoted Lyotard that postmodernism is an “incredulity toward metanarratives,” that it is an alternative to “*stasis*, to all ontologically static things, concepts, categories.” (Notice that Lash-Friedman and Schrift have opposite views on postmodernism.)

Some postmodernists do not want to situate the movement in a periodization because they consider such an activity as modernist. Postmodernism definitely permeates all types of human activities or concerns: painting, poetry, architecture, advertising, philosophy, religion, history, photographs, ideology, politics, language, culture, etc. Shusterman (1990: 115) argued that the early Wittgenstein—the Wittgenstein of the *Tractatus logico-philosophicus*—is the greatest postmodernist philosopher when the latter said that “ethics and aesthetics are one.” Leoncini (1984: 30-44) maintained that politics is dramatics. Schrift traced postmodernism as far back as Nietzsche who located decadence or fragmentation behind the stability of morality and religion.

Postmodernist literature (Best and Kellner 1991: 1-304; Shapiro 1990: 333-49) includes post-Marxism, post-structuralism, deconstructionism, radical hermeneutics, antifoundationalism, paraesthetics, heterologies (see Prefania 1991: 1-119), postindividualism, anarchistic epistemology, anti-aesthetic culture, postindustrialism, and the like (Harvey 1989: 43). Leoncini (1992: 21-23) delineated the differences between modernity and postmodernity through a table.

In the Philippines, modernist and postmodernist literature is still very scanty.

12. Philosophy of economics

Economics as a science attempts to be exact, but the realities point to the fact that it is still far from being one despite the extensive use of mathematical computations and models. Lively discussions as to the principles and foundations of economics still abound. Being speculative, they are highly philosophical. Economics, of course, deals with the sources, production, distribution, and consumption of raw materials, manufactured goods, and services. It also deals with the production, circulation, and control of money.

Public fiscal and monetary policies perform an important role in economic development. The former deals with public budgeting. It determines the type of goods and services the government is willing to produce or spend for. Monetary policies are important to regulate or control the circulation of money in order to prevent undue inflation, deflation, recession, and depression. They can also be formulated to pump-prime the economy. If, for example, there is an

oversupply brought about by production and importation, then the government can—if warehouses are full—initiate construction activities or give quarterly or semestral bonuses to government employees to enable demand to perk up and meet the supply. On the other hand, if the circulation of money far outstrips the value of the existing supply, then the Central Bank with the prodding of government [nowadays Central Banks are acting independently of government] can float bonds or treasury bills on the market to suck excess liquidity and avoid a deflationary situation. Borrowing and debt repayment are essential aspects of the monetary sector.

The national economy is divided into three economic sectors (Kindleberger 1965: 1; Sicat 1983: 389). The primary sector deals with the sources of raw materials: agriculture, fisheries, forestry, and mining. The secondary sector processes the raw materials into semi-finished and finished goods. It is manufacturing, where factories are constructed and booming. Aside from the processing of fruits, vegetables, meat, wood, fish, metal, cement, and the like, there is also the fabrication of machines and tools. This stage is called industrialization where science and technology, research, and development merge. Ideally, in the hierarchy of industrial structure, the apex is the emergence of a factory that produces factories. Integrated steel mills, petrochemical complexes, copper smelters, aluminum smelters, and the like are intermediary industries. They produce intermediary raw materials for light and heavy engineering industrial complexes which manufacture different types of light and heavy machineries for their specialized products such as cars, ships, trains, planes, appliances, tools, tractors, computers, robotics, fertilizer plants, sugar and coconut mills, feed mills, etc. Japan undertook industrialization even if it lacked the necessary raw materials; it simply imported them.

Services comprise the tertiary sector which supports both the primary and secondary sectors. The tertiary sector includes governmental services (protective, legal, and diplomatic; educational; health; welfare and housing; agricultural and land reform; labor; domestic and foreign trade; public works or construction; transportation and communication; etc.), public utilities (transportation, communication, gas, electricity, ice storage); private construction; banking and finance; public and private educational institutions; trade and commerce; hotels and restaurants; entertainments (movies, sports, television, etc); research and development; and the like.

Planning is a component of economic development: socialistic central planning, nationalist planning, or democratic laissez-faire planning. In the Philippines, the NEC (National Economic Planning) and later the NEDA (National Economic Development Authority) took charge of this planning. In both public and private business and industrial concerns, good management is very important. Theoretical discussions about them follow.

13. Philosophy of education

The training of the mind for good, useful, and peaceful ends is one of the principles behind educating a person, if not explicitly, at least, tacitly. Any philosophy of education must therefore grapple with the aims of education, the curricular contents to be taught, and the efficient means or methods by which such contents can be effectively imparted to the learners. All these, however, must take into account as a central point the general environmental background of the learners.

As to the aims or objectives of education, there are varied views. What is education for? Is it for the sake of academic or intellectual excellence, for a better quality of life, for community or

regional development, for justice, for peace, for business in rural areas, for the attainment of the good life, for the perfection of human powers, for the satisfaction of the needs of the country, for personality development and civic leadership, for better or dynamic or useful citizenship, for livelihood or self-sufficiency, for the prevention of environmental pollution, for economic progress, for enlightenment, for the promotion of international understanding, for home and family life, for womanhood, for national unity and progress, for national self-realization, for the eradication of illiteracy, for freedom and democracy, for cooperatives, for civility and refinement, for nationalism? Education is probably all or most of the aforementioned. Aguilar Jr., Belita, the Catholic Bishops' Conference of the Philippines, Quezon, Doromas, Evangelista, Galang, Gonzalez (N.V.M.) *et al.*, have extensively discussed this matter.

Regarding the nature of the aims of education, the behaviorists (they have as model the stimulus-response or S-R) focus on so-called "behavioral objectives" since behaviorism rejects the reality of the mind in that it is not observable while the connectionists (they have as model the stimulus-organism-response or S-O-R) (Sahakian 1976: 13-30, 111-17, 132-52) focus on mental objectives with the corresponding *desired behavioral results* or consequences in the accomplishment of the objectives. Moises Ponteras analyzed what is called behavioral objectives, but most of the writers in this category who said something about educational aims explicitly or implicitly refer to mental objectives.

As to curricular content, there are likewise varied views. To a certain extent, curricular contents will depend on one's aims of education. One area of debate is between a liberal arts education and a specialized education. Curriculum planners try to accommodate both in what is called general education. The aim of a liberal arts education is to develop a rounded critical mind and a sound value system (Bradley 1985:176-80). They must go hand in hand because an intelligent, critical mind might use its intelligence for bad purposes. Pure specialization without a broad liberal arts background may lead to a modern barbarism, as Jose Ortega y Gasset argued (1950: 78-83). As a compromise, a general education program was formulated where generally the first two years of college education are devoted to liberal arts subjects while the last two or three years are devoted to the student's specialization.

Just what subjects are to be included in general education is again an issue for debate. At any rate, among the writers who discussed liberal arts and general education and its contents extensively are: Acay, Agoncillo, Albar, Antonio and Laurel, Aquino (C.P.), Aquino-Reyes, Arquiza, Asis, Benitez, Bonifacio, Cayco, Corpuz (O.D.), Cuenca, Dadufalza, Epistola, Estrada (A.), Gonzalez (A.B.), Gonzalez (S.R.), Guevarra-Fernandez, Hernandez Jr., Javier, Kasilag, Manalang, Majul, Mallari, Mapa, Munn, Pascual, Putong, Singson, and Yabes.

The second component of a liberal arts education is the development of a sound value system. Of course, whether values are taught or caught is beside the point. Apparently there are values that are taught and values that are caught by students. Anyway a number of works listed in this category talk about values education, moral values, aesthetic or artistic values, religious values, social values, the value of hard work, and professional ethics.

With respect to teaching, teaching methods, and teaching aids (like the field trip), there are a number of articles which expound on them. In addition, there are some discussions on learning theories or the need for them. There are also discussions about the qualifications and the quality of the teacher, and as to who should teach on the various levels of education. Traditionally, the three basic functions of a college or university are instruction, research, and extension service, and there are discussions about them here. Since students are the recipients of education, proper

guidance and counseling are necessary; some discussions about the principles of guidance and counseling and the qualifications of a good counselor can be found in this section.

Discussions also abound as to the type of education to be offered. There are discussions on the nature, functions, trends, aims, and prospects of elementary education, secondary education, tertiary education, graduate education, special education, nonformal education for adults and out-of-school youth, vocational education, and the like. Discussions on the role of sectarian and nonsectarian schools and the university in Philippine development, and the role and responsibility of government to education has likewise been discussed. Should government, for instance, help in funding private education?

Personal philosophies of education are listed here. Islamic and Christian philosophies of education are also included. Whether education is child-centered or subject-centered, whether students should be progressively promoted or not, whether the Filipino is miseducated and colonial scholarship abound, whether education should be democratized, whether back-to-the-basics in education should be advocated, whether gifted students—like abnormal students—should be given special education, whether academic freedom (like the teaching of communism and atheism) should be upheld at whatever circumstances, whether the philosophy of reconstructionism and student activism—where the school with its administration, faculty, and students is an active agent of social change (Ozmon and Craver 1976: 104-25)—should prevail are matters which competent writers in this segment talked about.

Finally, some discussions on the historical development of Philippine education and its curriculum, both formal and nonformal, have been included in this section.

14. Philosophy of language and linguistic philosophy

Language is the expression of the soul, so to speak. It took some time before philosophers realized they could be bewitched by language. Wittgenstein tried to caution philosophers to watch out their language or they might be like the fly in a flybottle which thought there was nothing more beyond its bottle. The task of philosophy is to free oneself from the bottle or from the bewitchment of language (Mehta 1962: 11-44). While linguistic philosophy or logical and linguistic analysis is the method used in clarifying the meaning of words, phrases, and sentences, and in “analyzing the logical relations between words in natural languages,” the philosophy of language is a philosophical school which deals with the general features of language such as “meaning, reference, truth, verification, speech acts, and logical necessity,” among other aspects (Searle 1972: 1).

Included in this category are translations, nonverbal language such as sign language, body language. The entries in this category have been quite broad in scope as to include even the origin and teaching of language.

15. Philosophy of law/legal philosophy

The philosophy of law or legal philosophy used to be an ordinary adjunct of political philosophy since knowing the law will help guide someone in his political action. On the other hand, there are also nonpolitical factors that give rise to the formulation of laws. Just what a law is is debatable. There are many types of laws discussed by philosophers, including natural law, human law, divine law, moral law.

16. Philosophy of mathematics

Philosophy of mathematics discusses the foundations of mathematics (Hintikka 1969: 178-84). In particular, it deals with the natural deductive methods of the first-order logic such as Gentzen theorem, quantification theory, linear reasoning, and distributive normal forms; model theory; proof theory; incompleteness and undecidability; higher-order logic; set theory; recursive functions and computability; intuitionism; constructive and finitistic foundations; non-standard analysis; reduction of mathematics to logic or logicism; graph theory; mathematical discovery; number theory; foundations of geometry or axiomatic theory; and the status of mathematical and logical truths, among other aspects. Also included are some aspects in the teaching of mathematics.

17. Philosophy of mind/philosophical psychology

Traditionally, mind and soul are the same. Even today a number of philosophers equate the two. Other philosophers, however, separate the mind as perishable from the soul as nonperishable. Speculative studies which can be subjected to verification using the scientific method eventually become part of the science of psychology. Those that remain in the speculative/theoretical plane lie in the boundary between philosophy and psychology, and comprise what is classified as philosophical psychology.

Armstrong (1968, 1993: 1-366) enumerated several theories of mind: dualist theory, attribute theory, non-materialist theory, behaviorist theory, and central-state theory. He also related the concept of mind to the will, knowledge and inference, perception and belief, perception and behavior, secondary qualities, mental images, bodily sensations, and introspection and thought. In the last part of his work, Armstrong presented a materialist interpretation of mind by identifying the mental with the physical.

Contemporary philosophy of mind deals with the problem of other minds, private vs. public language as a criterion for the existence of minds, analysis of brain processes, after-death experience, animal belief, consciousness, the unconscious, views on emotions, the mind of God, nature of rational action, intentionality, and the like (Chappell 1962: 1-172; Searle 1983, 1993; 1-272; McGinn 1991: 1-213; Graham 1993: 1-196).

18. Philosophy of person/philosophical anthropology

Philosophy of Man is otherwise called philosophical anthropology. Lately it has been replaced by Philosophy of Person to make it sex-neutral. Existentialism and phenomenology are vital sources of this field. The entries in this category are not limited to existential-phenomenological sources, however. Anything that contains philosophical views on the nature, constitution, concerns, ends or purposes of man (in relation to himself, his environment, his God, and the others in society) has been included in this category.

19. Philosophy, introduction, and history of philosophy

The study of the past has philosophical implications. In the first place, one may ask about historical “facts” and historical “gaps.” In the second place, one inquires about the approaches to

historical studies, the sources of historical facts, and the validation of these sources. One likewise asks if history has an end, or whether it recurs, and if it does recur, whether it is cyclical, spiral, circular, dialectical, or a combination. A much broader question seeks to know what history actually is, whether it is objective, or whether it has a meaning.

Where does historicity lie: in nature or in man? What is the role of imagination in historical writing? Is history an art or a science? Are there historical laws or principles? These are some of the basic questions raised in the study of philosophy of history (see Meyerhoff 1959: 1-25).

20. Political philosophy

Political philosophy is broadly defined as a principle or set of integrated principles that serves as a guide for political action (Recto 1979: 526-27; Gripaldo 1984: 9-10). This definition comes about as a result of the previous debate that political philosophy is dead, for there are only political facts or political values. Political facts make for political science; political values, political ideology. Political philosophy is therefore limited to the analysis and clarification of political concepts or ideas. Political philosophers insist that the analysis of concepts is a method of clarifying the political theories or principles that serve as guides for political action, which are the subject matter of political philosophy (Plamenatz 1971: 19).

Political reflections and theoretical considerations from political anthropology, bureaucracy and public administration, political economy, political ideology, political literature, political psychology, political science, political sociology, and political theology are included in this category.

There is a sharing of the boundary between political reflections in the social sciences and political reflections in philosophy.

21. Pragmatism

One of the philosophies that lie between the Anglo-American analytic and the continental philosophical traditions is pragmatism. It is a “mediating movement,” as James said, because “it aspires to a total, metaphysical, systematic view of reality without losing sight of scientific and logical detail or of human problems” (White 1955: 19). It emphasizes logic and life.

22. Philosophy of religion and mysticism

Philosophy of religion deals with man and his relation to the supernatural. It discusses the existence and immortality of the soul, the existence of God, and the nature of religious experience. Some would argue that part of such experience is at least mystical (Happold 1970: 51-55). William James (1968: 299) remarked that “personal religious experience has its root and centre in mystical states of consciousness.”

23. Philosophy of science

Theoretical science is highly speculative, especially modern physics. Some of the topics in the philosophy of science are: the goal or purpose of evolution, nature of scientific fact, scientific causality and freewill, probability and determinism, birth of science from philosophy, physical

law, measurement, space-time-motion, sense-data, operational definitions of scientific concepts, relativity of space-time, induction, confirmation and scientific explanation, theory construction, nature of empirical statements, and the like (Nidditch 1971: 1-11; Danto and Morgenbesser 1969: 15-470). Induction and probability are components of scientific reasoning.

24. Social philosophy

Of interest to social philosophers are social values, social justice, social theory and praxis, evolutionary or revolutionary social change, livelihood, work and leisure, brotherhood, marriage and divorce, and the set of principles that make up the good society. While political philosophers are concerned with the good state, social philosophers are concerned with the good society. This particular concern of social philosophers involves an understanding of social structures, problems, and values.

Ibana (1994: 6-7) wrote on the contribution of transcendental and existential Thomism to the realization that the starting point of metaphysics must be the appreciation of human dignity. This metaphysical approach, according to him, has social consequences: “it makes it possible for social philosophy to account for such contemporary issues as the environment, human and non-human rights, the complimentary values of feminism and manliness, and other postmodern social movements that are asserting themselves today because of the one-sided pathologies of modernity.”

Quite broadly the compiler has included in this category discussions on culture as interlinked with social concerns.

25. Structuralism and poststructuralism

Structuralism, now a philosophy, was originally a method of analysis (Ehrmann 1970: ix). Its roots were essentially epistemological, for it aims at *understanding* the structure of languages. A “structure is a combination and relation of formal elements which reveal their logical coherence within given objects of analysis.” Initially developed by linguists, structuralism is concerned with the “structure of languages” (*langues*). Anthropologists also use the structural method in the analysis of myths, “which are of the nature of language” (*langage*). It has been applied in almost every field: in the “structures of the unconscious, as they are apprehended in psychoanalytic discourse, to the structures of the plastic arts with their language of forms, to musical structures . . . , to structures of literature,” and so on. It serves as a basis for the science of signs (semiotics). As a philosophy, structuralism is the study of the form and function of different languages (*langages*) in terms of their internal relationships.

Poststructuralism is a reaction to structuralism and one important form of this reaction is Derrida’s deconstructionism.

CHAPTER V: THE PHILOSOPHIZATION OF EVERYDAY LIFE AND OTHER MATTERS, 1993 ONWARDS

I

In postmodernism, the aestheticization of everyday life, or the “effacement of the boundary between art and everyday life” (Featherstone 1992:267) brought about, among other things, the levelling out of cultures, that is to say, high culture, which has been represented by artistic works generally preserved in art galleries and museums (or “high art”), and mass or popular culture, which has been represented by artistic scenarios and experiences of everyday life, have come to a level where they are equally situated: no more high and no more low. There is, in other words, a “levelling out of symbolic hierarchies.”

John Dewey (1960:170-88; Titus 1968:379), a pragmatist, systematically started this drive against the limitation of artworks and the aesthetic experience to only those in art museums and galleries. He argued that art is a quality of experience that one may encounter or experience in daily life, such as the gracefulness of a baseball player or the delight of a housewife in her daily household job. Dante Leoncini (1995-96:92-98) likewise argued that a person can make himself/herself a human work of art by simply beautifying himself/herself with make-up or ornaments.

In a similar vein, the philosophization of everyday life has been discussed here and there and yet no one has taken notice of it in a holistic manner. The consequence of this type of thinking will likewise, of course, lead to the levelling out of cultures in that philosophy will cease to be strictly limited to intellectual giants like Plato, Aristotle, Plotinus, Augustine, Aquinas, Descartes, Leibnitz, Locke, Berkeley, Hume, Kant, Hegel, Marx, Russell, *et al.* Philosophy can also be found in many of the works of ordinary men depicting daily life. Bierman and Gould (1977:1-2) call the intellectual giants as comprising the *high road* to philosophy, that is, systematized and highly original thinking. The ordinary ones comprise the *low road* to philosophy which pertains to deep insights on philosophical themes discussed here and there—without systematization—in everyday life.

Frost Jr. (1962:1) contends that each one of us is a thinker in that we think and thinking is the route to philosophy. To quote him:

Everyone, whether he be plowman or banker, clerk or captain, citizen or ruler, is, in a real sense, a philosopher. Being human, having a highly developed brain and nervous system, he must think, and thinking is the pathway to philosophy.

In the original bibliographic work (Gripaldo 1996: 9), this type of “fragmented thinking” is explained as the dominant characteristic trait of late twentieth-century thought, and although it has already declined in prominence as a movement in the West, as it has been succeeded by what is described as post-colonial thinking and by the “after postmodernism movement” in America and elsewhere, it is still very influential in our part of the world. To quote the original work (1st

edition) again (Gripaldo 1996: 9), “It is in this regard [postmodernist fragmented thinking] that many of the bibliographic entries come not from professional philosophers themselves but from those of other walks of life.”

II

The other important reason for including highly fragmented thinking is that it eventually contributes to a holistic understanding of the philosophical division itself. For instance, in aesthetics, one will be able to construct the philosophical significance of workshops as a means of understanding the poetic landscape, so to speak. Moreover, the entry on Lea Salonga—which is essentially descriptive and apparently nonphilosophical—will enable the philosophically-minded reader to apprehend the significance of the role of Lea, who is an Asian, in Broadway’s *Les misérables*. She portrays a French Caucasian street girl, Eponine, who died in the arms of the man she loved but whom she knew did not love her. In a similar fashion, in an earlier work—London’s *Miss Saigon*—Jonathan Pryce played the role of an Asian. In other words, among theatrical performers, there exists the effacement of the boundary of geography in cultural roles, an aesthetic leap to cross-cultural universal transcendence.

Many entries are chosen for their philosophical significance or for the implications they may contribute to philosophical thinking. Historical entries bear such feature. The compiler believes that a proper and comprehensive understanding of any branch of philosophy needs a historical narrative as background. It will also need—if available—information about the artist or philosopher. It is important to include in the bibliography various biographical or autobiographical data (life and works) of the philosopher or artist.

Governmental institutions, like the Department of Science and Technology, the Department of Agriculture and Natural Resources, provide policy directions which are philosophically significant. Moreover, they likewise plan or initiate projects which are in consonance with these policy directions. These are philosophically useful in identifying the criteria needed to establish a strengthened social, economic, and political society.

Finally, some of the entries might cause the raising not only of eyebrows but also of questions like “Is this or that entry a philosophy?” “Are these articles philosophical?” “Are they not purely descriptive?” As mentioned earlier, it is the presupposition of this bibliography that the reader has an open and broad mind, or should broaden one’s mind, so that one could have a holistic and panoramic viewpoint of any branch of philosophy. As such, one interprets the entry—no matter how descriptive or fragmented it may appear to be—to have a significant philosophical contribution to the given philosophical division. To mention another entry in the philosophy of nature, for instance in the article—“The bay will live again”—one finds a description of a dying bay which nature conservationists are trying to revive. It has a philosophical implication on the preservation of the ecology which the compiler considers as one of the important thrusts in the philosophy of nature.

III

The *Encyclopædia Britannica* (1989 ed.) listed seventeen divisions or branches of Western philosophy. As a review (see chap. II), the branches are as follows: 1) Aesthetics or theories of beauty and the creative impulse; 2) Epistemology or theories of knowledge; 3) Ethics or moral theories/metaethics or theories on the meaning of ethical terms; 4) Logic or the methods and principles used to distinguish correct from incorrect reasoning (includes deductive, abductive, inductive, and multivalued); 5) Metaphysics or speculative philosophy in general (includes ontology, cosmology, teleology); 6) Philosophy of art or theories on the appraisal or criticism of works of art; 7) Philosophy of education (includes idealism, realism, pragmatism, reconstructionism, behaviorism, existentialism, analytic philosophy, Marxism, orientalism); 8) Philosophy of history; 9) Philosophy of language (includes linguistic philosophy and hermeneutics); 10) Philosophy of law or legal philosophy; 11) Philosophy of mathematics; 12) Philosophy of mind or philosophical psychology; 13) Philosophy of nature or philosophical problems concerning the phenomena, laws, and theories of the natural sciences; 14) Philosophy of person or philosophical anthropology; 15) Philosophy of religion or natural/general theology; 16) Philosophy of science; 17) Political philosophy.

The compiler finds the divisions of philosophy of science and philosophy of nature as having duplications in content classification. He therefore transfers the description of the latter to the former such that the philosophy of science includes the philosophies of biology and of physics (natural sciences) and the philosophy of social sciences while he limits the content of the philosophy of nature to environmental or ecological philosophical issues. He also believes that the traditional lumping together of aesthetics and the philosophy of art can still be retained.

The *Encyclopedia of Philosophy* supplementary volume (1996) discusses the philosophy of fine art of Hegel, which properly belongs to aesthetics; the philosophy of medicine (biomedical ethics) and the philosophy of the active and moral powers of man of Stewart, which properly belong to ethics; the philosophy of the unconscious of Hartmann, which can be subsumed under philosophical psychology; the philosophy of economics; the philosophy of social sciences, which can be included in the philosophy of science; the philosophy of technology; social philosophy, which is placed together with political philosophy; and the philosophy of the present of Mead, which may be classified under metaphysics or postmodernism.

In addition, it is necessary to include Eastern or Asian philosophy in this Update (1993-97). Aside from the traditional Oriental philosophy which basically includes Indian and Chinese philosophies, Eastern philosophy is broad as a category. It includes all philosophies, past and present, which originate from Asia, viz., Jewish philosophy, Islamic philosophy, Manicheism, Zoroastrianism, Mithraism, Buddhism, Shintoism, Zen/Ch'an, Hinduism, Jainism, Japanese philosophy, Chinese philosophy, Filipino philosophy, Persian/Iranian philosophy, Indonesian philosophy, and others.

IV

Feminism is a Western phenomenon. The feminist discourse is a movement for better treatment of women, for effacing the gender boundary between men and women in general at least through spelling modifications and through the use of gender-neutral terms, for

deconstructing masculine-oriented and male-dominant or patriarchal social and linguistic perspectives, and for equality of women in all societal activities (see Schneir 1994:1-503). This movement has spread in various countries, including the Philippines. Even the postfeminist movement acknowledges that the rights of gays and lesbians do not negate feminism but is an extension of it.

In the Philippines, women are in the helm of various institutions; the country had a woman president. The rise of women leaders, however, is not necessarily because of the feminist movement but because through training and experience—and some other circumstances—they qualify as leaders. It is more a phenomenon in Organization and Management rather than in feminism. However, such a phenomenon can readily be appropriated by the feminist movement.

Although this is a welcome development in the Philippines, Filipino feminists must reckon with some Philippine realities.

First of all, the feminist discourse seems to be limited essentially to the Indo-European family of languages. The *he/she* dichotomy, for instance, is not present in the Austronesian family of languages which includes Filipino. The “*siya*” or “*niya*” in “*Kumain siya*” or “*Hinalikan niya ang bata*” can both refer to either a he or she depending upon the context. In the Philippine household, the housewife generally controls the purse and is the dominant figure. If Sigmund Freud were a Filipino, he could have not probably thought of God as a “father complex” because children in Filipino homes or families are generally closer to the mother than to the father, and Freud would have to think of God as a “mother complex.” The male dominance in European cultures can partly be explained by the historically bloody migrations of the Indo-Europeans from the original homeland in Southern U.S.S.R. (now the state of Kazakhstan and the Caucasus region). Indo-Europeans always think of their country as *fatherland*. When Jose Rizal wrote his poem *Mi ultimo adios* in Spanish, he used “*Patria*” (from *pater* or *father*) which means “Fatherland.” A professor of the English Language and Literature from the University of Florida, Robert de Beaugrande (1990:28) translated *Adios Patria adorada* as “Farewell beloved Fatherland.” But Filipinos always refer to their country as *Inang Bayan* or motherland. Andres Bonifacio (Gripaldo 1987: 53, n.14) uses “*Ina*” or “*Ynang Bayan*” to refer to his native land. This analysis demonstrates the validity of the anthropological approach to Filipino philosophy in that it clearly shows that language, or a family of languages, can have a presupposed worldview or *Weltanschauung*.

Secondly, it is important to stress the fact that many Filipino women do not want to accept equal or proportional sharing of expenses of the household. They prefer the traditional approach, that is, that the husband’s salary be given to them and only a certain amount is returned to the husband as allowance. That expenses of the household are equally or proportionally shared depending upon the incomes of the spouses, and whatever extra income by either spouse is kept by them individually is an arrangement rarely welcomed even by working wives. I have heard a lot of husbands complaining about unequal financial sharing. Despite the effort of the husband to elevate the wife to equal or proportional financial footing in terms of the sharing of household expenses, the Filipino wife refuses to budge.

Sound feminism should include this financial arrangement in the household. Or does it have to take a movement in the Philippines called masculinism, that is, the male movement to raise the female counterpart to his level in all areas, especially in financial sharing?

CHAPTER VI: TRENDS IN THE UPDATE EDITION, 1993-97

In undertaking the bibliography update, a holistic grasp of the five-year period was made in terms of statistical data and analysis of possible trends of Filipino philosophical thinking. Designed to be user-friendly, this edition shows the preference for the published to the orally presented. Thus, this bibliography includes *published* materials only.

I

The five-year update edition consists of 1,405 assorted entries: articles (1063), books (160), reviews (99), graduate work (69), short story (2), poems (7), and translations (5). The total number of entries from 1774 to 1997 is 7,239. As in the original bibliography, the predominance of articles is readily noticeable in this update edition. Entries are counted as they are entered, including multiple ones. However, entries with multiple authors are counted only once (see Table 1).

In the update, there are more entries in aesthetics (192) than in any of the other subject-matter categories. It is followed by ethics and metaethics (138), philosophy of economics (130), political philosophy (128), social philosophy (114), and philosophy of education ((112). Artistic and moral concerns predominate during this period. The poet Cirilo Bautista's aesthetic interpretations make for the dominance of entries with artistic concerns. Pragmatism takes not a single entry in the update, although it has the least number of entries in the original edition.

Despite the appearance of two new categories—philosophy of technology and philosophy of nature—there are only 23 such categories compared to 26 in the original. The reason is that there are two other categories which disappeared (pragmatism and structuralism/poststructuralism) and three which are merged with other subject matters. Philosophy of person is merged with existentialism and phenomenology, hermeneutics is merged with philosophy of language, and philosophy of mathematics with logical theory mainly because of dearth of materials. Moreover, existentialism and phenomenology are the dominant sources for the philosophy-of-person category; it is difficult to divorce interpretation from meaning; and the logical and mathematical types of reasoning are basically similar. Modern logic, for example, is also considered mathematical logic while some philosophers like Bertrand Russell and Alfred North Whitehead believe that all of mathematics can be reduced to logic since mathematics is simply verbal knowledge.

There is a substantial increase in the entries on modernism and postmodernism. In spite of the limited period of time, the increase is more than 400%, from 14 to 64, which is significant for indicating a *trend* that postmodernist writing has started to pick up.

Table 4. Holistic configuration and distribution of Filipino writings in philosophy (1993-97).

DIVISION	ENTRIES	Article	Book	Book Review	Trans- lation	Grad. Work	Poem Short Story	Total
Aesthetics, Art Philo & Hist, Lit Crit	171	10	9	0	0	1/1	192	
Asian Philosophy	17	3	2	0	6	0/0	28	
Autobiography, Biography, & Life Philo	16	5	2	1	0	0/0	24	
Economics	101	18	10	0	1	0/0	130	
Education	95	12	5	0	0	0/0	112	
Epistemology	13	1	1	0	5	0/0	20	
Ethics & Metaethics	105	13	10	0	10	0/0	138	
Exist.& Phenomenology	44	8	3	0	10	2/0	67	
Fil. Philo (FP ₁)	72	8	4	0	4	0/0	88	
Philo of History	9	4	0	0	1	0/0	14	
Philo of Language & Ling	32	5	3	0	4	0/0	44	
Logic & Log Theory/ Philosophical Logic	13	4	2	0	3	0/0	22	
Metaphysics & <i>Weltanschauung</i>	19	5	5	0	8	0/0	37	
Philosophy of Mind	5	2	1	0	0	0/0	8	
Philo of Person	29	2	0	0	0	1/0	32	
Philo, Intro, & Hist of Philo	11	3	10	1	0	1/0	26	
Political Philo	106	11	3	3	5	0/0	128	
Philo of Tech	23	1	0	0	0	0/0	24	
Philo of Religion & Mysticism	42	6	16	0	6	0/0	72	
Philo of Science	9	3	2	0	1	0/0	15	
Social Philosophy	83	24	3	0	4	0/0	114	
Philo of Law	7	2	0	0	1	0/0	10	
Modernism & Post-Modernism	41	10	8	0	0	2/1	62	
TOTAL	1063	160	99	5	69	712	1405	

II

The entries for Table 2, graduate output on the master's and doctoral levels, surprisingly reveal that only a few schools (6) have produced graduate degree holders in philosophy and related disciplines; there were 21 schools in the original. Surprisingly, in this five-year period, the University of the Philippines and the University of Santo Tomas produced the same number of graduate degree holders although the former produced only master's degree holders while the latter both master's and doctoral degree holders.

The Ateneo de Manila University had eight and De La Salle University had nine graduates in philosophy although one of these is a doctoral degree in business administration with a dissertation written on business philosophy. The Ateneo graduates are master's degree holders; DLSU graduates include one doctor of philosophy in religion.

The total number of entries on the graduate level is 56, broken down as follows: Ateneo de Manila University - 8, Divine Word Seminary/University - 2, De La Salle University - 9, Saint Louis University - 1, University of the Philippines - 18, and University of Santo Tomas - 18. Graduate studies are done in four universities in Metro Manila. It is expected, however, that some provincial universities will stress the development of doctoral philosophy programs such as the University of San Carlos in the Visayas and Xavier University in Mindanao.

Table 5. Graduate Output on the Master's and Doctoral Levels (1993-97).

YEARS SCHOOLS	1993 -94	1994 -95	1995 -96	1996 -97	1997 -98	TOTAL
Ateneo de MU	1	4	2	1	0	8
Divine Word Sem/Univ	2	0	0	0	0	2
DLSU	1	2	2	0	4	9
Saint Louis U	1	0	0	0	0	1
UP-Diliman	3	2	4	2	7	18
UST	6	2	3	4	3	18
TOTAL	14	10	11	7	14	56

Table 6. Graduate Work Subject Matter: Both Master's and Doctoral Studies (1993-97).

SCHOOLS DIVISIONS	Divine Word Sem/ Univ	Ateneo	DLSU	UST	UP	Saint Louis Univ	Total
Aesthetics etc.	0	0	0	0	0	0	0
Asian Philo	0	0	2	2	1	1	6
Autobio, etc.	0	0	0	0	0	0	0
Economics	0	0	1	0	0	0	1
Education	0	0	0	0	0	0	0
Epistemology	0	3	1	0	1	0	5
Ethics & Metaethics	0	2	0	4	4	0	10
Person, Exist, & Phenomenology	0	0	1	7	2	0	10
Fil. Philo (FP ₁)	0	0	2	0	2	0	4
Philo of Hist	1	0	0	0	0	0	1
Philo of Lang	0	2	0	1	1	0	4
Logic, etc.	0	0	0	0	0	3	3
Metaphysics & World Views	1	2	2	1	2	0	8
Philo of Mind	0	0	0	0	0	0	0
Philo of Nature	0	0	0	0	0	0	0
Philo & Hist of Philo	0	0	0	0	0	0	0
Pol Philo	0	2	2	1	0	0	5
Pragmatism	0	0	0	0	0	0	0
Philo of Rel	0	0	2	1	2	1	6
Philo of Scie	0	1	0	0	0	0	1
Social Philo	0	0	0	2	2	0	4
Structuralism & Poststructuralism	0	0	0	0	0	0	0
Philo of Math	0	0	0	0	0	0	0
Philo of Law	0	0	0	0	0	1	1
Modernism & Postmod	0	0	0	1	0	0	0
TOTAL	2	12	13	19	21	2	69

III

Two categories, namely, ethics/metaethics and the philosophy of person/existentialism/phenomenology posted 10 graduates each. Metaphysics/worldview had eight and philosophy of religion, six. Asian philosophy which also has six entries is a combination of various philosophies in Asia (see Table 3). The total number of entries is 69, and the difference of 13 from Table 2 (56 graduate works) is the result of the fact that some entries are found in more than one category in Table 3.

It is to be noted that the bastion of the analytic tradition of philosophy is going towards democratization. The University of the Philippines has two master's theses on the category "philosophy of person/existentialism/phenomenology." Although Ateneo de Manila University has three master's theses on epistemology, these are within the tradition of continental philosophy since these are epistemologies of continental philosophers. De La Salle University and the University of Santo Tomas are fully democratized. In these schools, one can write a graduate thesis or dissertation on any philosophical subject matter.

It is evident that for a university to become a center of excellence in philosophy, it has to be fully democratized where specialists in various philosophy branches and schools can truly dialogue—not only from different campuses—but also on the same campus.

CHAPTER VII: PREFATORY ESSAY ON THE UPDATE EDITION, 1993-97

It is important to list down in one essay the introductory remarks on the various philosophical branches of the 1993-97 bibliographic update in order that one may have a panoramic, holistic perspective of them. This essay discloses the evolutionary pattern of the development of the second edition of the bibliography.

This chapter introduces the various philosophical branches and the changes that took place within each branch within the last five years, 1993-97.

1. Aesthetics, history and philosophy of art, and philosophy of literature/literary criticism

Aesthetics deals with theories of beauty, which delights the aesthete, and the creative impulse. It used to include the philosophy of art and its appraisal. In contemporary philosophy, however, aesthetics and philosophy of art are separated as distinct fields of philosophical studies: the former is basically limited to theories of beauty and the creative impulse while the latter, to the artistic forms and functions of works of art and their appraisal or critique. In practice nevertheless many philosophers of beauty and of art discuss these fields intertwinedly or without distinction.

Since aesthetics deals with all types of work of art (the visual, the performing, and the literary) (see Ortiz *et al.* 1976:1-321), then necessarily it includes philosophy of literature and literary criticism. It is a presupposition of this branch of philosophy that a clearer understanding and appreciation of Philippine aesthetics should incorporate a historical background and in this regard, I have included several important Philippine histories of art and some accounts on particular artists.

In the period covered, 1993-97, there is an enormous number of entries on the philosophy of literature and literary criticism. It is noticeable that the Philippines is rich in this area of aesthetic writing. (Entries inadvertently omitted will be incorporated in future updates.)

Thought-provoking articles abound in this collection. It is amazing, for example, to find that babies can sing before they can talk, that Paete has kitchen artists who are employed worldwide, and that aesthetic tattooing has been elevated to the status of a commercial art.

2. Eastern/Asian philosophy

There are few entries in this category, indicating that only quite a few Filipino philosophers and/or teachers of philosophy specialize in this area of study and write about it. Noticeable for instance is the absence of entries in Hebrew and Islamic philosophies.

One finds Filipino philosophy (FP₁) as a separate category. It must be noted that in a bibliography in Filipino philosophy, the traditional and anthropological senses of "Filipino philosophy" must be given prominence.

There is an emergence of philosophies in ASEAN countries, especially Indonesia in terms of political and educational philosophy (see Sumaryono 1993:1-136 and Suwaryanto 1998:1-138), but no Filipino has yet been interested in writing about the philosophies of other Southeast

Asian countries. Quite recently, a world conference on Mulla Sadra, a seventeenth-century Persian philosopher, was held on 23-27 May 1999 at Tehran, Iran.

3. Autobiography, biography, and philosophy of life

These are significant background data on the lives and works of philosophers and artists. It is important to note that lives and ideas invariably intertwine.

4. Epistemology

Epistemological concerns have diminished among Filipino researchers during the five-year period under study. More and more attention has been given to *phronesis* (practical knowledge or “practical wisdom”) rather than to *episteme* (theoretical knowledge or “philosophic wisdom”). Aristotle (1992:137-158) considers both types of knowledge (or “wisdom”) as aspects of the rational soul. Intellectual virtue requires both. In Immanuel Kant (1967:231-40), one use of the term “practical” refers to ethical or moral concerns, as in his use of “practical reason.” Epistemology for Kant (1966:1-543) resides in “pure reason.” And yet Kant maintains that there is a unity of theoretical and practical reason in that practical reason is the extension of pure (theoretical) reason. He (see Beck 1966:47-49) contends that “reason serves the same function in the practical that it does in the theoretical realm, that of systematizing, integrating, universalizing, and rendering necessary what appears *prima facie* to be contingent.” Aristotle (1992:154-56) himself refers to practical wisdom as ethical in nature. In fact he refers to it as “what ensures the taking of proper means to the proper ends desired by moral virtue.” Gadamer (1996:312-24) considers *episteme* as a concern of the natural sciences where the person simply discovers epistemic knowledge such as the laws of nature, while *phronesis* pertains to a type of knowledge, especially in the human sciences, where the person deliberates in a given situation and makes a personal decision or choice.

Epistemology is broadly construed as to include both scientific and phenomenological types of knowledge, even religious or eschatological, but excludes phronetic/practical knowledge, which is generally included in ethics.

5. Ethics and Metaethics

One current concern of ethicists or moralists pertain to bioethics or biomedical ethics. A number of works have something to do with cloning or genetic engineering, euthanasia, artificial birth control, abortion, and the like. Another concern is professional ethics—in the media, in teaching, in nursing, in literature, and the like. A third concern is about the *querida* system, friendship, situational determinism, and the like.

Hudson (1970: 1-18) distinguishes ethics (the study of what ought to be) from metaethics (the study of the meaning of ethical terms such as “good,” “duty,” “ought,” “obligation,” “right,” and the like). The person who engages in ethics is a moralist (in a nonpejorative sense), while one who engages in metaethics is a moral philosopher. The World Congress of Mulla Sadra that was held in Tehran on 23-27 May 1999 identified as one of its major topics, “Ethics and moral philosophy.” Hudson (1970:1-370) entitled his book as *Modern moral philosophy*. Both indicate

that moral philosophy is metaethics and the metaethicist is a moral philosopher. In contemporary context, the ethicist is simply a moralist (in a nonpejorative sense), not a moral philosopher.

The ethicist uses a first-order discourse (object-language) while the moral philosopher (metaethicist) uses a second-order discourse (metalanguage). Hudson (1970: 1) defines metaethics as the study of what moralists or ethicists “are doing when they talk about what they ought to do.”

6. Filipino philosophy (FP₁)

This category includes the anthropological and traditional approaches to Filipino philosophy. This philosophical division definitely excludes the constitutional approach. It also excludes marginal works, that is, works of philosophers-in-the-making. Included are works of individual Filipino thinkers whom various scholars of philosophy have already accepted or established as such.

7. Logic/logical theory/philosophical logic and philosophy of mathematics

Logic and the philosophy of mathematics are related subject matters. Logic is the study of the methods and principles used in distinguishing correct from incorrect reasoning. Philosophical logic or logical theory deals with the foundations of logic, that is, basic notions like statement, proposition or constative, argument, are discussed in terms of their nature and meaning. If mathematics is merely “verbal knowledge,” then according to Bertrand Russell (1972:832), all of mathematics can be reduced to logic. Many mathematicians, however, such as the intuitionists, disagree with this view on the foundations of mathematics.

8. Metaphysics and *Weltanschauung*

Metaphysics is a branch of philosophy which persists to gain adherents despite attempts by David Hume, the logical positivists, and some logical analysts to literally “kill” it. For them, metaphysical expressions or propositions are not true or false, and therefore cognitively meaningless. Hume ([1961]:430) says that works containing them must be “consigned to the flames,” while Rudolf Carnap (1955:218-21) says metaphysical statements are simply expressions of emotions, and therefore should be transferred from philosophy to literary arts.

John Austin (1970:1-163) has tried to show that linguistic expressions in sentences are meaningful and some utterances can either be sincere or insincere, but not necessarily true or false. When the correct response to the question—e.g., “What is your name?”—is given, that is, when the person does not open the door but gives his/her name, then s/he has understood the question as meaningful. Metaphysical statements are of this nature. Moreover, the logic that may properly apply to metaphysics may not be that which employs the dualism of true and false, but that of modal logic which is multilogic: it employs what is possible, necessary, impossible, or contingent. Metaphysics as a philosophical system may not be categorically true or false, but it could be *possibly* true. Metaphysics belongs to the realm of possibilities.

9. Modernism/postmodernism and feminism/postfeminism

Postmodernist themes of the transitoriness of the present, the aestheticization of everyday life, anti-foundationalism, and the like, have already been expressed by various thinkers in the past, particularly Friedrich Nietzsche, Karl Marx, John Dewey, Ludwig Wittgenstein *et al.* It is only during the last two or three decades that postmodernism as a movement came center stage. It was systematically presented by Lyotard (1979, 1997:1-103) with his *The postmodern condition: A report on knowledge*. A number of postmodern subtrends also emerge like poststructuralism and deconstructionism, heterologies, feminism and postfeminism, which advance the rights of lesbians and gays. In literature, postcolonial criticism starts to gain ground as the successor of postmodernist criticism, while a new movement called “after postmodernism” (APM), when on 14-16 November 1997 ninety-three philosophers held a conference at the University of Chicago, is gradually taking shape. The conference was sponsored by The Ward M. and Mariam C. Canaday Educational Trust. The purpose of the conference, according to the organizers, was to overcome the effect of postmodernist “arbitrariness, stoppage, and inability to think further” in the sense that they “want to think further, to begin a discourse that moves on, *after* postmodernism.”

10. Philosophy of economics

Since the time Alvin Toffler (1981:1-537) wrote *The third wave* and Peter Drucker (1994:1-232) wrote *The post-capitalist society*, the future economic scenario for a nation-state to survive has been economic globalization. As such, Filipino economic thinkers have written about ways by which internal economies can be strengthened to be able to compete globally as a consequence. Discussions on farmer empowerment, the search for cheap alternative energy, economic cooperation or development of cooperatives, the downgrading of protectionism, strategies for sustainable development, and suchlike have become the trend.

I have included in this category the philosophy of business management since the managerial aspect is a significant part of economic activities just as the philosophy of public administration is an important part of governmental activities.

11. Philosophy of education

Philosophy of education in the Philippines has been generally limited to fragmented ideas about teaching strategies, curricular development, goals of education, nature of education, and the like. In a sense the trend is postmodernist. The expectation for a “grand metanarrative” on a philosophy of education has been, in a manner of speaking, overtaken by events. It should have been done several decades ago, before the Second World War, but then at that time Filipino educational thinking was dominated by colonial ideas. The attempt of Manuel L. Quezon (Gripaldo 1994:165-74) on this matter was simply to prepare the Filipinos to embrace the ideals of nationalism and patriotism, that is, service to country and people. After the war, the economy had to begin from scratch and the educational system was reinvigorated. In time, postmodernist thinking dominated the scene, shaping the trend in Philippine philosophy of education.

Postmodernist thinking has been superseded by postcolonial and “after-postmodernist” thinking. It is still possible that a Filipino thinker will be able to write a systematic philosophy of education along lines of John Henry Cardinal Newman (1959:1-464) or John Dewey (1958:1-311) or Alfred North Whitehead (1967:1-165).

12. Philosophy of history

Philosophy of history deals with various interpretations or theories of history. Albert Dondeyne’s (1986:79-90) thinking that historicity resides in man since only man can write history indicates that history is subjective, that it requires a human point of view. On the other hand, there must be historical events that have been captured in writing, otherwise there would be nothing on which to base one’s interpretations of such events, except artifacts and ruins, which have been categorized traditionally as prehistory. The classical versions of history as cyclical, linear, circular, dialectical, and the like, may no longer be valid in a fast changing worldview. Some of the postmodernists (see Harvey 1991:11, 54-56) would not even want to talk about the past or even about the future, but only about the present. They believe the present is all there is, and any periodization of history or the past is modernist.

13. Philosophy of language/linguistic philosophy and hermeneutics

Philosophy of language is a branch of philosophy while linguistic philosophy is a philosophical method, which in the hands of John Searle includes both linguistic analysis and logical analysis. The inclusion of logical analysis in linguistic philosophy is quite clear in his theory of speech acts where he (1969:29-33) incorporates the idea of the proposition that John Austin (1970:1-167) simply ignores. Hermeneutics is both a philosophical method and the study of theories of interpretation.

In this category, the compiler places both philosophy of language and hermeneutics together because one cannot decipher meanings without interpretation and one cannot legitimately interpret unless meanings are presupposed in or are the results of the object (text) of interpretation (see Nicholson 1985: 24-32). To my mind, hermeneutics becomes an essential part of the philosophy of language as a major branch of philosophy. As such, the philosophy of language must be a broader category that includes a wide range of linguistic concerns such as the politics of language, body language, sign language, theories of interpretation, theories of translation, and the like.

One essential difference between the analytic philosophy of language and continental hermeneutics is that the human intention, which Searle (1969:60-61; 1983:1-196) calls the “sincerity” and “essential” conditions of daily discourse, among others (conditions 6-8), is important in the former while it may not be that significant in the latter. In *Intentionality*, Searle (1983:1-196) discusses the role of intention extensively. But the two—philosophy of language and hermeneutics—can be viewed as complementary. For as long as the speaker or author is alive, one can always assert one’s intention or what he means unless one wants to be ambiguous. But if the author is gone, then anybody can interpret one’s text at will and ignore one’s intention since it is difficult to know, discover, or establish it in the first place (see Schrag 1985: 24, 29-30, 32).

14. Philosophy of law/legal philosophy

There is a dearth of materials in this branch of philosophy. The main concerns in this category are the interpretation, the meaning, and the role of laws in society, both national and international.

15. Philosophy of mind/philosophical psychology

Philosophy of mind is a contemporary development. What used to be a part of the mind-body problem in traditional epistemology has become during the time of Rudolf Carnap (1955:221-23) as the science of psychology. With behaviorism as the dominant empirical paradigm which uses what John Searle (1995:16-17) calls the third-person ontology, empirical psychology or B. F. Skinner's (1938:1-457; Carpenter 1974: 1-224) operant conditioning fails to adequately explain the operations of the first-person ontology. At best, operant conditioning conveniently ignores mental events or reduces them to behavioral responses (Skinner 1957:1-478). Mental linguistic expressions such as "I'm sensing fear" are reduced to verbal behavior. The linguist Noam Chomsky (1964:4547-78) tried to show some difficulties with verbal behaviorism. Even with the emergence of cognitive science, mental phenomena have simply been reduced to brain processes. Searle argues that even if mental states are products of processes of neurons and synapses, one just cannot ignore the common-sense fact that the mind or consciousness exists as an emergent feature of the brain. To quote Searle (1995: 14):

Consciousness is a higher-level or emergent property of the brain in the utterly harmless sense of "higher-level" or "emergent" in which solidity is a higher-level emergent property of H₂O molecules when they are in a lattice structure (ice), and liquidity is similarly a higher-level emergent property of H₂O molecules when they are, roughly speaking, rolling around on each other (water).

The reality of mental events are expressed using the "I" plus the corresponding mental or internal state (first-person ontology) as in "I feel," "I think," "I have a toothache," etc., as distinct from empirically-observed behavioral manifestations as in "I run," "I drink," "I walk," etc., which can be interpreted using the observational third-person ontology.

The solution to the problem of other minds, or "How does one know that others have minds like his/her own when s/he is not privileged to have a direct access to mental events of others but only of his/her own?" has at least two offers: that by Ludwig Wittgenstein (1958:256, 258, 261, 265, 270) who contends in effect that language is public and therefore linguistic understanding and effective dialogic or multilogic communication presuppose the existence of other minds, and that by Max Scheler (Ibana 1993:84-97) who believes that sympathy can be the solution to the problem of other minds.

16. Philosophy of nature

Aristotle (1941:7-37, 655-58; Ackerman 1965:63-73) started a systematic study of nature and in this sense he may be considered the father of the empirical method. He classified natural objects such as animals, for example, in terms of species, genus, and kingdom, among other aspects. He (1941:1184-97) collected political constitutions and classified good and bad forms of government.

Aldo Tassi (1986:17-29), in contemporary times, maintains that the emphasis of premodernity is nature as the center stage because man was then interested in finding the truth, but he had since neglected himself as a subject. Modernity is the transformation of truth into meaning as man assumes the center stage since he is in search for the meaning of his life, but in the process he neglects nature or his environment which has been degraded, wasted, polluted, and so on. Postmodernity is the realization that his life can be more meaningful if his environment is well-preserved or protected. Both truth and meaning must equally occupy the center stage. Environmental or ecological concerns are therefore significant and necessary.

17. Philosophy of person/philosophical anthropology, existentialism, and phenomenology

Feminists transformed the branch of philosophy called “Philosophy of man” into the non-sexist “Philosophy of person.” Current literature on feminism (see Ty 1997:5-67) changes the spelling of terms which show male dominance. Such terms as “hystory,” “wopersons,” “s/he,” “herstory,” “himself/herself,” “wimin,” and the like, now abound.

Two of the prolific sources of the philosophy of person are existentialism and phenomenology. William Lujpen (1960:1-362) even considers a merging of the two—existential phenomenology—as feasible and has subsequently written a book about it.

Existentialism literally means existence precedes essence. Before one can have an essence one must first exist. Existentialism is a reaction to essentialism. Phenomenology, on the other hand, is the study of the subjective processes of the mind. It is essentially experiential as opposed to empirical.

Mina Ramirez (1983:145-76) describes the fundamental differences between the empirical and phenomenological methods of sociological research. One may say that the empirical sociologist has a hypothesis in mind—based on a hunch or incomplete preliminary data—before conducting an extensive research on a given tribe. In other words, one has a preconception which one wants validated through questionnaires and interviews. After having gathered the relevant data that reflect representativeness of the samples, one tabulates them and by allowing a small margin of error, one computes the results using the chi-square, the t-distribution, or whatever formula that is legitimate to determine whether his/her hypothesis has a high probability of being true or has to be rejected. On the other hand, the phenomenological sociologist has no preconceived hypothesis about the tribe. One wants to know and describe the tribe and decides to live with the tribe for three to five years. One tries to experience what the tribe experiences. One eats what they eat, wears what they wear, sleeps where they sleep, and so on. When one comes to know the ins and outs of the tribe, one then formulates the findings.

18. Philosophy: General, comparative, introductory, and historical

This category is philosophy in general. It is considered a separate area in that it talks about philosophy holistically. The comparative aspect is generally between Eastern and Western philosophy. The introductory aspect is about philosophy in general, and the historical aspect discusses any historical epoch or period of philosophy. The discussions cut across boundaries, geographic or cultural.

19. Political philosophy

This branch of philosophy remains alive despite the previous pronouncement of its death. Some discussions in political science, political ideology, political history, and political literature are highly theoretical or speculative and in that sense they fall within this category of philosophy.

20. Philosophy of religion and mysticism

Lewis and Mabel Sahakian (1970:213-14) distinguish between philosophy of religion and theology. Philosophy of religion is otherwise called natural theology or general theology. It studies the existence of God, the soul's immortality, the nature of religious experience, and the like on the basis of reason, scientific facts, and the data of nature. Theology, on the other hand, is otherwise called dogmatic theology, revealed theology, or special theology. It studies God, the soul's immortality, and the like, on the basis of God's revelations as expressed in holy books like the *Holy Bible*, *Holy Koran*, the *Vedas*, and such like. In current discussions, the notion of "spirituality" has been extensively treated. Death-of-God theologians are no longer concerned whether God exists or not, but with what "God" means to one's own life. Process theologians, on the other hand, have conceived of a God who is both apart and yet involved in the processes of creativity and change of the world. God is generally portrayed as one's fellow traveller.

21. Philosophy of science

Natural and social sciences are major sources of this branch of philosophy. Nowadays, physics has become highly theoretical that a subbranch labeled as "philosophy of physics" was recently taught by Dr. Robert Roleda, a physicist-philosopher, as a subject on the graduate program of the DLSU philosophy department. Philosophy of biology and philosophy of medicine are also subbranches. There is the emergence of biomedical ethics and the philosophy of technology as supplements to the philosophy of science. The adequate teaching of science and technology has also been discussed in the field of philosophy of education.

22. Philosophy of technology

The significance of this category is that very recently there appeared a number of philosophical literature on this topic. There are international journals on technology and the philosophy of technology. In the Philippines, the *Philippine Technology Journal* is sponsored by the Department of Science and Technology. The Philosophy of Science Association of the

United States considers technology as “not philosophically interesting” (Ferri 1996) while the American Society for History of Technology has a disparaging perception of members of the Society for Philosophy of Technology as haters of technology (Pitt 1996). It is only quite recently that philosophers of technology have asserted themselves through philosophy technology journals and other activities, and are now gaining recognition.

Technology can be harnessed to transform existence to a better life, it can also be used to destroy civilization. How and what should be the better way to improve and utilize technology for the general human welfare should be the philosophical aim of this branch of philosophy.

Heidegger believes that Being reveals Its creativity in every technological innovation that the person has invented. The advance of technology, when properly used, means progress of the human race.

23. Social philosophy

Social philosophy pertains to various theories of society. The normative aim is to identify the various elements of what makes the good society. In the process, the negative elements will have likewise to be identified and discussed in order to be keenly aware of such pitfalls in social theorizing.

CHAPTER VIII: THE STATE OF PHILOSOPHY IN THE PHILIPPINES

I

The Spanish friars were the first to teach philosophy in the Philippines. Jose Rizal, for example, studied philosophy at the Ateneo Municipal and at the University of Santo Tomas. The Filipino term *pilosopo* is derived from the Spanish word *filosofo*. And *pilosopo* could mean “philosopher” when the context is positive as when one says, *Pinayuhan ni Pilosopong Tasyo si Crisostomo Ibarra na magtayo ng isang paaralan para sa mga bata* (“Tasyo the philosopher advised Crisostomo Ibarra to establish a school for children”). *Pilosopo* could mean “sophist” when the context is negative and pejorative as when one angrily protests, “Pilosopo ka!” (“You’re a fallacious reasoner!”)

Traditionally, among the religious, philosophy carries that medieval flavor as the handmaiden of theology. The general tendency is that when philosophy is taught in sectarian institutions, whether Catholic or Protestant, it continues to service theology rather than philosophy itself. In a democracy, philosophy should prosper without preconditions. The human mind must be allowed to wander, to question, to speculate, and so on, without restrictions, whether religious or ideological in nature. It is not simply a matter of academic freedom that philosophy should grow as fundamentally a search for truth or the meaning of one’s life or both, whatever the context is. For as long as a philosopher is intellectually honest with his philosophical convictions, one must be allowed to hold contrary views with those of the establishment or of the educational institution where one serves. This is not only academic freedom, it is intellectual integrity.

That philosophy was the handmaiden of theology was the state of philosophy during the Spanish period. When the Americans established the University of the Philippines, philosophy was freed, as it were, from directly servicing theology. It was philosophy for its own sake. It is not, therefore, surprising that among the contemporary philosophical currents, the University of the Philippines heavily favors an analytic, positivistic, and logical pursuit of philosophy.

The University of Santo Tomas, on the other hand, institutionalized a Thomistic specialization which up to this time it has continued to nurture. There are now other philosophical concerns at the University of Santo Tomas, such as Eastern philosophy and existentialism. Thomism, though, still holds a prominent position.

The Ateneo de Manila University and possibly all the other sectarian schools have chosen the continental philosophical currents, such as existentialism, phenomenology, and hermeneutics. Many Philippine seminaries have shifted from scholasticism to theological philosophy or what is popularly known as philosophical theology with strains of process theology, existential phenomenology, hermeneutics, and the like.

De La Salle University started with continental philosophical currents but now accommodates the analytic and pragmatic currents with streaks of Eastern philosophy to balance its overall philosophical perspective.

II

In 1983 Emerita S. Quito wrote a book, entitled *The state of philosophy in the Philippines*. In it Quito emphasizes the anthropological approach to Filipino philosophy. No mention is made on the philosophies of Jose Rizal, Andres Bonifacio, Emilio Jacinto, Jose Laurel, Manuel L. Quezon, Apolinario Mabini *et al.*

The earliest to offer philosophy as a baccalaureate degree program are the University of Santo Tomas, the University of the Philippines, and the Ateneo de Manila University. De La Salle University began offering a philosophy degree program in 1975. Some schools which Quito missed were the Mindanao State University that opened the philosophy degree program in 1961, Xavier University, and the University of San Carlos, among other institutions. There were also many seminaries which granted philosophy degrees; some continue to do so until this time.

Quito identifies, in Chapter 5 of her book, three schools of philosophical thought in the Philippines, viz., (a) philosophy as subserving theology; (b) philosophy as reducing all arguments into symbolic logic; and (c) philosophy as an open market of ideas. The first school describes the medieval preoccupation of philosophy, alluding to Thomism which is an important philosophical concern at the University of Santo Tomas. The second school alludes to the dominant philosophical concern at the University of the Philippines. At the time, however, analytic philosophy and its offshoot, the philosophy of language, were the dominant philosophical concerns at the state university. The third school is ideal. It hardly alludes to the Ateneo de Manila University or to De La Salle University since both had continental philosophy as a dominant concern. Schools offer courses other than the dominant concerns. For example, at the University of Santo Tomas, Chinese and Indian philosophies were taught; at De La Salle University, symbolic logic is taught, and so on.

In Chapter 6, Quito favors the anthropological approach. The survey of researches here is limited to that approach. The more important approach—the traditional or the philosophical (in the sense that it is the kind of approach which professional philosophers and historians of philosophy use in the discipline of philosophy)—is missing. When historians of philosophy speak of Greek philosophy they enumerate individual Greek thinkers. So when one speaks of Filipino philosophy, one is expected to cite Filipino thinkers.

The dismal situation of philosophy and philosophical research in the Philippines is discussed in Chapters 8-10. There was the lack of institutional support for philosophical research, the heavy teaching load per semester, the meagre remuneration of teachers, the prohibitive cost of a foreign graduate degree, the dearth of teaching and research positions, the high cost of attending philosophy seminars and conferences, and the like.

There is optimism in Chapter 11 as Quito recommends the motivation of philosophy professors to improve themselves, the use of the Filipino language in teaching philosophy, the tapping of international funding agencies for philosophical research and international philosophy conferences in the country, and the hope that the reduction of Spanish courses from twenty-four to twelve will give way to more subjects in the humanities, especially philosophy.

As the first attempt to make a survey and critique of the state of philosophy in the Philippines, Quito's monograph is most welcome. Others may well continue her work. The book's list of doctoral dissertations and master's theses needs augmentation. Such a response may not be comprehensive because of the nature of the work itself, considering the tedious gathering of

philosophy data. Parts Two and Three of the present bibliographic work is the compiler's continuation of Quito's Chapter 12, which is a list of masteral and doctoral dissertations.

III

In response to the needs of its clientele, an educational institution may specialize in graduate programs. The compiler, however, finds it imperative that at least on the undergraduate level, the course offerings must be quite extensive to be able to service all areas of that particular discipline. If such discipline is philosophy, it is important that the courses offered are in line with philosophy as a totality. Fragmentation may be justified on the masteral and doctoral levels but a very good panoramic background of philosophy is highly important on the undergraduate level.

Nowadays, philosophy has become political, or even ideological, in the sense that there are so many schools, each one either growing out of previous ones or attempting to sidestep or refute the other. Philosophical schools or trends, therefore, quarrel with each other. For example, on the one hand one has the Anglo-American analytic philosophy, empiricist epistemology, philosophy of mind, philosophical logic, philosophy of language, and metaethics. Emphasis is on logic, language, and empirical knowledge. On the other, one has continental philosophy which includes such trends as existentialism, phenomenology, hermeneutics, postmodernism, and after-postmodernism. Emphasis is on life, interpretation, and human experience. A third group covers pragmatism and neopragmatism which emphasize logic and life, while a fourth group is process metaphysics, process theology, and neo-scholasticism, among other matters, which emphasize religious experience and a holistic understanding of the universe. There are two things in common among all these schools and trends: logical reasoning and the use of language (generally verbal). All of them are using analysis—call it hermeneutic analysis, phenomenological analysis, logical analysis, linguistic analysis, philosophical analysis, scientific analysis, or what have you. Each philosophical school or trend can be subjected to a thorough scrutiny of either its logical reasoning or its use of language or both.

In postmodernism, for example, one finds a definition of "history" in a stipulative or peculiar sense. Some postmodernists attack the traditional conception of history as modernist, even postulating the idea of the "end of history" in view of their preoccupation with the present. But this is not the way historians as social scientists use the term. It is therefore important to compare how the historian and the postmodernist use the term "history" by analyzing their respective kinds of reasoning. Karl Marx as a precursor of postmodernism, for instance, defines history as the history of class struggles. This is a stipulative definition. It is not the same as the historian's definition of history as the study of written records about significant past events. So Marx was able to delineate the start of history when slave societies existed (slaves and masters as classes) and the end of history when communism is finally attained (classless society). But for the historian, whatever happens during and after the establishment of the classless society is still history. If at all there would be an end of history, it would be when the last man dies since he is the bearer of history, or historicity resides in him (Dondeyne 1965:153-66).

Philosophy should be taught in the service of philosophy not in the service of religion, theology, science, or magic. So the baccalaureate degree program must be broad enough. I believe an introductory course in philosophy should have this aim. An introductory course is not an introduction to logic, religion, life, or science, but an introduction to philosophy. Each

philosophy student must have a taste of all the various schools and branches of philosophy whenever possible, or at least most of these philosophical schools. If only one school is taught in an introductory course, students may think that that is all there is in philosophy. The philosophy teacher should recognize the fact that no one has the monopoly of the truth or of the meaning of one's life.

When the student goes to graduate studies and takes up a masteral, and later a doctoral, degree program, then he or she starts to specialize where his/her interests lie. That is the time that he or she concentrates on an area that is closer to his/her inclination. It is unfair that if a person, who in the future turns out to be more inclined to the Anglo-American philosophical tradition, is exposed only at the very start to the continental tradition, as it will likewise be unfair if the reverse situation is done to a student more inclined to continental philosophy.

If philosophy is taught in the service of philosophy, then the goal is to produce Filipino philosophers of all types: analyst, phenomenologist, existentialist, philosopher of language, logician, hermeneute *et al.* The compiler does not mean by "Filipino philosopher" a person who simply follows the ideas of a particular philosopher through and through. We do not want to produce people who are Platonists, Aristotelians, Whiteheadians, Russellians, Sartreans, Buberians, etc., yet cannot innovate: they are simply "intellectual suicides." What is needed are innovative philosophers, not Platonist but neo-Platonist, neo-Thomist, neo-Searlean, etc. Or better still, an original philosopher like Ludwig Wittgenstein. In other words, a distinction must be made between a mere teacher of philosophy and a philosopher. One wants more than just people who write about the ideas of philosophers; one wants critical thinkers who will evaluate the merits and demerits of such ideas.

What is the relevance of this envisioning to the status of philosophy in the Philippines?

IV

At present, there are only a few Philippine universities which are active in the teaching and propagation of philosophy and the awarding of baccalaureate and graduate philosophy degrees. Among active institutions are the University of the Philippines, University of Santo Tomas, Ateneo de Manila University, St. Louis University, Silliman University, Mindanao State University, Xavier University, University of San Carlos, and De La Salle University. There may still be others but they are not yet as prominent as the above when it comes to philosophy.

The University of the Philippines and the Mindanao State University have many philosophy undergraduate students. However, most of them do not proceed to graduate school but to the College of Law. The emphasis at the University of the Philippines is analytic philosophy with some sputterings of continental philosophy. The emphasis of the latter is general philosophy, with all philosophy schools and branches represented. I, myself, am a product of the Mindanao State University. The philosophy curriculum is essentially generalist (ethics, epistemology, aesthetics, symbolic logic, existentialism, ancient philosophy, medieval philosophy, Eastern philosophy, modern philosophy, metaphysics, introduction to philosophy, contemporary philosophy, methods and principles of science, etc.). An undergraduate philosophy student with a very good background (at least 36 units) in general philosophy will be ready to pursue a graduate program. The aim is to produce a Filipino philosopher of the first rank and the livelihood component is only secondary, that is to say, the aim is not simply to produce a teacher of

philosophy. Teaching as livelihood should be a means to an end--the production of the philosopher.

Sectarian schools generally pursue continental philosophy. Since the undergraduate program is mostly of the continental tradition, students do not have the necessary background of the analytic tradition. I often hear them superficially dismissing the latter tradition as meaningless to one's life. But the "meaning of one's life" is obviously debatable, and surely the continental philosophers do not have a monopoly of it. Even the busiest among the busy people could claim that such—that is, being very busy—is the meaning of his life, at least it helps him overcome boredom. One who is properly trained in the analytic tradition can go over the fence—so to speak—and examine the continental tradition without much difficulty. I have found out that a number of students trained in the continental tradition have difficulty understanding the analytic tradition, and dismiss it as "boring," apparently to cover up in a Freudian sense their seeming intellectual inadequacies.

Philosophy is probably the most misunderstood discipline in the Philippines. When I went to Tagbilaran City to organize a philosophical conference of the Philosophical Association of the Visayas and Mindanao (I was then its president), a businessman with raised eyebrows, asked: "What type of a conference is that?"

The reasons for such a misunderstanding are perhaps, firstly, because of philosophy's close association with religious or theological studies. Seminarians study philosophy generally not to become philosophers but to meet requirements for the study of theology. Secondly, because there were philosophical arguments of the past which had been discredited and appeared quite sophistic. Thirdly, because there was the historical influence of Spanish colonialism where a filibuster or an argumentative person was discouraged to argue by disparagingly calling him a *pilosofo*. Fourthly, because ideas not in keeping with common sense or with everyday experience are generally considered queer by people without or lacking a sufficient background in philosophy. And lastly, because there is the argument that there is no money in philosophy (see Gripaldo 1995-96:71-72).

V

At present, a few of these negative ideas about philosophy are changing. To date, De La Salle University and the University of Santo Tomas have already graduated a number of masteral and doctoral degree holders in philosophy. The University of the Philippines and the Ateneo de Manila University are catching up at the doctoral level, although they have graduated a number on the masteral level. The University of San Carlos in the Visayas is also active in promoting philosophy at the graduate level. The Divine Word Seminary at Tagaytay City likewise offers graduate studies in philosophy.

It will be very costly for an educational institution to maintain a huge number of Ph.D.s as full-time faculty members. If we take into consideration the scenario depicted by Alvin Toffler in *The third wave* (1980) and by Peter Drucker in *The post-capitalist society* (1993), the wave of the future is to hire only those knowledge workers whose expertise is needed at a time, say, one trimester or semester. So it is advisable that universities and colleges just have a manageable number of experts (about twelve perhaps) in their departments of philosophy serving as full-time. Then when majority of the graduate students like to have a course offered whose expertise is not

available, then the department will scout the expert from the outside and offer the course in question on a part-time basis.

As an aid to graduate studies and independent studies of Filipino philosophers, *Φιλοσοφία: International Journal of Philosophy* (formerly Σοφία), will continue to be published not by De La Salle University anymore, but by the Philippine National Philosophical Research Society, which was founded by the faculty of the DLSU Philosophy Department. It is presently the only international philosophy journal of the Philippines with foreign referees. The Philippine Academy of Philosophical Research continues to publish *Karunungan*, another philosophical journal, while the Ateneo de Manila University publishes *Budhi*, a journal of literary and philosophical ideas. Among other publications, *Philippine Studies* of Ateneo de Manila University; *Unitas*, *Boletin Ecclesiastico*, and *Philippiniana Sacra* of the University of Santo Tomas; *Kinaadman* of Xavier University; *St. Louis Graduate Research Journal* of St. Louis University; *Mindanao Journal* of the Mindanao State University; *Silliman Journal* of Silliman University; and *University Journal* of the University of San Carlos occasionally publish materials in philosophy.

Regarding the financial arguments that there is no money in philosophy, the philosophy teacher is in no inferior status like the teacher of English, History, Literature, Filipino, Physics, Chemistry, etc. All earn their living through teaching and research. Besides, there are many graduates of philosophy who make good in business and management while a substantial number of graduates of commerce and accounting courses end up as clerical help or business failures (See Bradley 1985).

VI

There is a rosy outlook for philosophy in the future. In the next fifty years, I am confident the Philippines will have first-rate philosophers, not just philosophy teachers or “intellectual suicides.”

In 1996, I finished the first extensive (though by no means complete) bibliography on Filipino philosophy (1774-1992). It is continually being updated. The first update (1993-97) was completed recently. The bibliography reveals a number of publications in all branches of philosophy and in all three approaches to the study of philosophy, which means that Filipino philosophers and philosophy teachers have been actively doing research in the discipline.

The recent decision of the Commission on Higher Education (CHED) to support the development of philosophy through the awards for Centers of Excellence and for Centers of Development is a positive sign that philosophy will prosper as a discipline in view of CHED’s financial assistance. It may not be long before many colleges and universities will have a developed department of philosophy that will offer graduate courses in philosophy while strengthening their undergraduate courses. By that time, the express requirement of the Department of Education, Culture, and Sports to hire as teachers of philosophy only those with graduate degrees in philosophy may indeed come true. What follows this scenario is the inevitable proliferation of doctoral graduates of philosophy, which the Filipino nation urgently needs to raise the quality of consciousness of the people on philosophical themes.

CHAPTER IX. CONCLUSION

I

In writing this critical bibliography, I, while taking the perspective of a historian of philosophy, wish to establish that there exist in the Philippines three groups which claim to be active in the field of philosophy—anthropological, traditional, and constitutional. The most vocal school that rejects the other two is the traditional, for it traces the roots of its philosophical activity to the ancient Greeks. However, within this school are subschools which quarrel among themselves as to which of them truly represents *authentic* philosophizing.

One such broad subschool is that of the analytic tradition which argues that philosophy is the search for (epistemic) knowledge and any claim to philosophizing that does not fall within this purview is pseudo-philosophy. A branch of this tradition, logical positivism which has since then been discredited, discards metaphysics since its propositions or claims to cognitive knowledge are not reducible to truth and falsity. Another branch, following the cue of G. E. Moore and Ludwig Wittgenstein, goes to language, and considers the clarification of the meanings of words or phrases as the solution to many of the so-called philosophical puzzles. Some logical empiricists, like Rudolf Carnap, also aims at the clarification of the language of science and the ordinary man. Once meaning is found, these language-based puzzles dissolve. For example, St. Augustine says that he knows what time is (for example, as one performs activities at particular specified times such as sleeping at 9:00 in the evening, eating at 7:00 in the morning, going to office in one hour's time), but when someone asks him, "What is time?" he is lost for an answer. Wittgenstein says that there are many lexical meanings of the word "time" based on usage which we understand, but the question "What is time?" demands a general or universal definition of time which should not be too narrow or too broad, and which—it seems—cannot be done. Because the use of the word "time" in various contexts reflects shades of meanings ("family resemblances") which are lexicographically based and does not have a common denominator that can serve as the *differentia* for an exact, accurate, universal definition of time.

On the other hand, another subschool (the existentialists, phenomenologists, and hermeneutes—usually labelled as the continental tradition) finds the activities of philosophers of language as simply expressing the static formal aspects of language, and lacks what is known as pragmatics. As such they explain the nature of language through dialogues, communication, and praxis. They emphasize the social dynamics of language. Within this subschool we also find the challenge to the traditional type of thinking that stresses logic and empiricism (or that stresses "philosophy as love of wisdom" in the *epistemic* sense), and either deconstructs or replaces it with a different type that rejects methodology or structured thinking. In other words, according to this sub-school, the epistemic type of thinking rests on a mistake and what is needed is the phronetic type of thinking or some such.

A third subschool believes that both logic and life are quite important. Aside from the pragmatists, some philosophers of the continental tradition share the view that the search for meaning and the search for knowledge must equally be emphasized to make living worthwhile. The meaning of one's life must include the preservation of one's environment, or the

preservation of nature, which is the domain of scientific truth, otherwise life itself will be worthless.

While these subschools seem to exhaust the issues in philosophy, a fourth subschool considers metaphysical speculations based on the results of contemporary science as likewise a worthwhile philosophical activity. These are process philosophers who believe that spirituality can be established on the creative nature of the cosmos.

It would seem that philosophy can be justified in this traditional sense, that is, an individual expression of views on philosophical themes such as duty, beauty, causality, meaning, truth, and the like.

But what about the anthropological and constitutional views? The anthropological approach simply broadens the base of philosophizing from the individual to the masses or the collective. Over the centuries, individual philosophical views share family resemblances which are encapsulated collectively in their language, myths, sayings, folktales, folksongs, and so on. The philosopher who uses this approach attempts to extract from these sources the collective views of the people on philosophical themes such as duty, beauty, causality, meaning, truth, and suchlike. The essential difference lies only in whoever holds these philosophical views, the individual or the collective? With the works of these anthropological philosophers, it has now been established that every language carries with it an inherent *Weltanschauung*. It is to be noted that the Indo-European language always calls the native land as fatherland while the Austronesian language, or at least the Filipino language, expresses the native land as motherland.

Philosophy in the anthropological sense can easily be justified by saying that the sources of analysis are Filipino in nature and in origin such as the Filipino languages, Filipino myths, Filipino sayings, Filipino folksongs, and the like. Filipino philosophy in the traditional sense is a little harder to establish because the earlier “philosophers” we have are not, technically speaking, holders of philosophy degrees although most of them studied philosophy subjects. It is a mistaken notion that all philosophers of note are degree holders in philosophy. There are those recognized philosophers who come from other fields like the psychiatrist Sigmund Freud (philosophical psychology) and the physicist Albert Einstein (philosophy of science). Before Pythagoras, who coined the term “philosophy,” there were thinkers who started speculating about the nature of the universe and only posthumously called philosophers, including Thales, the other Milesians, and the Eleatics. Since Rizal, Mabini, Jacinto, and Bonifacio had their individual philosophical views on ethics, revolution, reforms, education, and the like, they could be considered as Filipino philosophers.

Hermeneutics is one area which can justify the constitutional approach to Filipino philosophy. This is the most problematic among the three approaches. Traditionally the classification of philosophy is based on the subject matter but such a criterion has slowly been eroded. One may now speak, for example, of a Filipino Buddhist, an American Taoist, or a Japanese Christian. Most of them, of course, are practitioners of religious beliefs and not necessarily philosophers, but no one can prevent them to become practitioners and at the same time philosophers in the sense that they are followers of, say, Buddha or the Tao; that is, “followers” not in a religious, but in a philosophical or intellectual, way. Nicholson has a very insightful view of hermeneutics. He talks about background and foreground types of interpretation. If one calls “red” a patch of color in immediate perception, then it is background interpretation. And when I use that red patch of color in my theorizing, then I am making a foreground interpretation. A teacher of philosophy who analyzes contextually a philosophy,

regardless of subject matter, is doing an activity of interpretation, or hermeneutics. As such, one is doing an activity of philosophizing. If one happens to be a Filipino, then such an interpretation is Filipino interpretation. In that regard, the result is Filipino philosophy, but only in that limited sense. To label this limited philosophical activity of interpretation, one may consult the Constitution which defines “Filipino” in one of its provisions.

II

While the response to the question, “What is Filipino philosophy?” delineates the theoretical framework used in this bibliography, the response to the question, “Why *critical* bibliography?” will delineate the methodology used. As earlier explained in the Introduction, the selection and classification of entries in this bibliography depend upon the analytico-critical approach, that is, the determination of the content of the entries in order to place them as accurately as possible where individually they properly belong in the classification. This method is similar to the critical approach in bibliographic classification of literature. While in literature, what is being determined is the exact authorship or date or both of a piece of literature (novel, drama, poem, etc.), in this present bibliography, what is determined is (1) the exact placement of the entries in the area of classification (aesthetics, ethics, metaphysics, logic, etc.) to which it belongs, (2) whether the author is a Filipino or not since there are Filipino Chinese, naturalized Filipinos, and Filipino sounding names of Spaniards or Latin Americans, or (3) whether in terms of subject matter the content of the work is indigenous or native philosophizing even if the author is a foreigner. In other words, this bibliography goes beyond the pale of mere enumerative bibliography. In view of the volume of the entries, annotation becomes inadvisable.

III

Finally, this bibliography will be updated every five years. It is hoped that collection of data will cover areas outside Metro Manila. Entries available in Metro Manila that have been overlooked or neglected inadvertently will likewise be incorporated in future updates.

I hope that this research will contribute to the development of philosophy in the Philippines. I hope, too, that Filipino philosophers can compare with the best in the world. Teachers of philosophy are needed, but they as teachers should not allow their career to stand still. They need to philosophize and be counted among the best, and not end up as “intellectual suicides.”

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GLOSSARY

- abduction** - a type of reasoning where the conclusion is only possible. Defended by Charles Peirce, it argues that there is reason to believe in *A* since the possibility of its truth will explain the occurrence of an observed surprising fact, *C*. Abduction is generally the first step of induction.
- academic freedom** - the freedom to teach in academe whatever ideology or conviction one honestly and sincerely holds.
- aesthetics** - the study of the nature of beauty and the creative process; it likewise deals with the form and function of artworks, and their appreciation and criticism.
- after postmodernism** - a recent philosophical movement that is supposed to succeed postmodernism; it continues the trends minus the arbitrariness and thought stoppage of postmodernism.
- analytic tradition in philosophy** - refers to a tradition of philosophical analysis in contemporary philosophy like the metaethical analysis of G. E. Moore, the logical analysis of Bertrand Russell and the logical positivists, the linguistic analysis of ordinary language philosophers, the conceptual analysis of Ludwig Wittgenstein, and the linguistic philosophy or method of John Searle and others. Generally, the analytic movement is usually labelled as “metaphilosophy.”
- anthropological approach to Filipino philosophy** - refers to philosophical views derived from the analysis of Filipino linguistic modes of thought as expressed in natural languages, myths, sayings, folktales, and the like; it is some kind of a people’s (or the collective) way of looking at things.
- Asian philosophy** - refers to all philosophical works written by Asians; specifically, it refers to Islamic, Indian, Chinese, Japanese, Jewish, Filipino, Iranian, and Indonesian philosophies of Asia.
- autobiography** - deals with the story of the life of the author.
- behaviorism** - the view that whatever is in one’s head can be manifested in behavior, which is observable and measurable. In education, it is theoretically demonstrated in what is called “behavioral objectives.”
- biography** - the story of the life of a person as written by another.
- Buddhism** - refers to the teachings of Siddharta Gautama, or the Buddha. He taught self-denial and the four noble truths: life is suffering, the cause of suffering is desire, the freedom from suffering consists in self-denial or the extinction of desire, and desire can be extinguished through the noble eightfold path.
- bureaucracy** - the executive organization in government which is responsible for the administration of public policies and laws.
- Chinese philosophy** - refers to the various philosophies of China.
- connectionism** - the theory which believes in the active role of the organism in processing the stimulus before making a response. In education, it is manifested in what is called “mental objectives.”
- continental tradition of philosophy** - the philosophical tradition that is rooted in continental Europe which includes existentialism, phenomenology, hermeneutics, structuralism, poststructuralism, modernism, and postmodernism.

- constitutional approach to Filipino philosophy** - as used in this bibliography, this term refers to Filipino interpretative/expository writings on Western and Eastern philosophies with little or no significant innovative ideas. In the 1987 Constitution, the term “Filipinos” is amply defined.
- cosmology** - the study of the cosmos or universe as an ordered whole; a branch of metaphysics.
- cosmogony** - the study specifically of the creation or origin of the universe; associated with myths.
- creation myths** - essentially metaphysical and epistemological, they refer to the origin of the universe or its composition, including man and woman; see cosmogony.
- deduction** - a type of reasoning which starts from what is general to what is particular or less general; the conclusion is absolutely necessary for the deductive argument to be valid. In modern logic, the stress is on the absolute necessity of the conclusion.
- epistemology** - the study of the nature, source, and validity of knowledge.
- etiquette** - refers to a good-manner-and-right-conduct norm.
- ethic** - refers to discipline in work.
- ethics** - the study of what ought to be; it deals with what is morally good or bad; specifically it refers to the first-order moral discourse.
- exigesis** - the method of applying hermeneutic principles in deciphering the true message of a passage.
- existentialism** - means existence precedes essence; the person must first exist before s/he can have an essence or before defining himself/herself as a project through his/her choices.
- Filipino** - refers to a citizen of the Philippines as stipulated in the 1987 Constitution.
- Filipino philosophy** - broadly means the philosophical writings of a Filipino citizen as defined in the 1987 Constitution. Filipino philosophy consists of the traditional, anthropological, and constitutional approaches. It includes writings by foreigners on essentially Filipino or indigenous philosophical subject matter. Traditionally, it refers to innovative philosophical work of native Filipinos.
- general education** - refers to a type of education where the first two years are devoted to liberal arts courses while the last two or three years are generally devoted to the student’s specialization.
- hermeneutics** - the study of the principles of correctly interpreting a text.
- Hebrew philosophy** - largely based on Judaism or the religion of the Jews.
- high road to philosophy** - a systematic, holistic type of philosophical thinking usually associated with system-building.
- history of philosophy** - a narrative of the evolution of thought of individual philosophers or of philosophical movements and their social milieu.
- Indian philosophy** - refers to the various philosophies from the subcontinent of India.
- induction** - also called the logic of science, it derives its generalization (hypothesis) from particular observed phenomena; the conclusion (hypothesis) is probable.
- Islamic philosophy** - the philosophy largely based on Islam, the religion of the followers of Allah. This is a part of what is referred to as Arabic philosophy.
- Japanese philosophy** - refers to the various philosophies of Japan.
- logical sense** - a sense (different in many cases from *common sense*) of logical reasoning which each person innately possesses such that even without a study of logic one manages to reason out correctly. The study of logic sharpens one’s logical sense.
- legal philosophy** - see philosophy of law.

- liberal arts education** - it refers to a broad type of education in the humanities and social sciences that aims at enlightening the student and at developing in one a critical mind and a sound value system.
- liberation theology** - refers generally to the Church's social concern for the masses by using similar socialist or Marxist categories without the practitioner (usually a priest) himself necessarily being a Marxist.
- linguistic analysis** - see linguistic philosophy.
- linguistic philosophy** - the philosophical method of analyzing words, phrases, and sentences in order to clarify their meanings and their logical relations; specifically, Searle uses it to include both linguistic and logical analyses.
- literary arts** - refers to the genres, including novel, short story, poetry, essay, and drama.
- literary criticism** - refers to the various theories involved in the evaluation of different literary genres.
- logic** - the study of the methods and principles used in distinguishing valid from invalid arguments.
- logical analysis** - the study of the logical relations in terms of syntax and semantics between language and the world; it is associated with the type of analysis engaged in by logical positivists in order to make clear the sense of each assertion of science and of everyday life and the connections between them.
- logical theory** - see philosophy of logic.
- low road to philosophy** - nonsystematic and fragmented type of philosophical thinking.
- metaethics** - the study of moral discourse or of what people do when they talk about what they ought to do; specifically in contemporary times, it refers to moral philosophy as a second-order moral discourse.
- metaphilosophy** - a metalinguistic philosophical discourse which stresses the meanings of words or terms as used in philosophy or first-order philosophical discourse.
- metaphysics** - the study of the ultimate reality(ies) or first principle(s).
- modal logic** - a type of multivalued logic which considers four values: contingent, necessary, possible, impossible.
- modern logic** - refers to symbolic or mathematical logic; resorted to by modern logicians to get rid of the emotive (and directive) functions of language and to concentrate on the informative function through the use of symbols; intended to avoid the imperfections of ordinary language.
- modernism** - refers to various schools and movements which are analytically different from the styles and thoughts of the preceding period; specifically, it generally relies on metanarratives or grand narratives that explain or justify stability in society or its aspects, like morality and religion.
- moral philosophy** - see metaethics.
- mysticism** - refers to an inner state of the mind, a type of higher or transcendent experience.
- ontology** - the study of being/Being; in Heidegger's sense, the search for the categories of existence.
- ontic** - the study of entities or substances; in Heidegger's sense, the search for the categories of substance.
- oratory** - refers to eloquence in public speaking.
- Oriental philosophy** - the traditional term used to refer to the philosophies of mainly China and India (excluding Islam and Judaism).
- performing arts** - refers to music, dance, theater, and cinema.

- phenomenology** - the study of the subjective processes of the mind; broadly, it refers to a lived-out experience.
- philosophical** - used in this bibliography to describe (1) a type of thinking which is speculative, reflective, theoretical, definitional, and the like; (2) all philosophical activities of various quarreling philosophical movements or schools; and (3) a type of subject matter as contradistinguished from a purely descriptive/scientific subject matter [science] or a purely exegetic/hermeneutic analysis of revealed knowledge [theology].
- philosophical analysis** - refers to a type of analysis which involves either or both logical and linguistic analyses; see linguistic philosophy.
- philosophical anthropology** - see philosophy of person.
- philosophical approach to Filipino philosophy** - see traditional approach.
- philosophical logic** - see philosophy of logic.
- philosophical psychology** - see philosophy of mind.
- philosophy** - means differently to different philosophers. Literally, it means love of wisdom. It can mean the pursuit of truth or knowledge, the handmaid of theology, the handmaid of science, the analysis of concepts or styles of reasoning, the freeing of one's intelligence from the bewitchment of language, the invention or creation of meaning, and so on.
- philosophy of art** - deals with the "body" of the work of art and its function; see aesthetics.
- philosophy of biology** - the theoretical study of living things, their emergence, reproduction, and decay, among other aspects.
- philosophy of economics** - the theoretical study of the sources, production, distribution, and consumption of raw materials, manufactured goods, and services; it likewise deals with the accumulation, circulation, and control of money.
- philosophy of education** - deals with the various theories of education, including the aims, principles, curricular contents, and methods of teaching.
- philosophy of history** - the study of classical and contemporary theories of history; whether history has a meaning or purpose, whether it has an end, whether it recurs, and so on.
- philosophy of language** - the study of the general features of language such as meaning, truth, reference, synthetic-analytic distinction, speech act, and the like.
- philosophy of life** - pertains to the philosophical principles that serve as a guide to one's lifestyle.
- philosophy of law** - the study of types of law, their nature and origin or construction, and their legitimacy; also referred to as legal philosophy..
- philosophy of logic** - the study of types of reasoning (induction, deduction, abduction), first-order logic, higher-order logic, and the like.
- philosophy of man** - see philosophy of person.
- philosophy of mathematics** - the theoretical study of the nature and foundations of mathematics.
- philosophy of mind** - the study of the existence of the mind, brain processes, behaviorism, public language as against private language, and the like.
- philosophy of nature** - the theoretical study of nature or the physical world: fundamental processes, laws or principles governing them, and classification of natural objects, among other aspects.
- philosophy of person** - originally called philosophy of man, it is the study of the self or person in relation to oneself, others, the environment, and God.

- philosophy of physics*** - the theoretical study of matter or physical substances, especially concerning the creation of matter and investigation of the causal principle, the laws of motion, and the like.
- philosophy of reconstructionism*** - an educational philosophy which assumes that society needs change and the school—i.e., the administration, faculty, staff, and students—should be the instrument in actively effecting social change.
- philosophy of religion*** - deals with man and his relation to the supernatural; discusses the existence of God, natural evils, the immortality of the soul, and the nature of religious experience, among other aspects.
- philosophy of science*** - deals with physical phenomena like sense-data, physical and chemical laws, inductive reasoning, scientific speculations, measurement, and the like.
- political anthropology*** - the study of political processes and structures of indigenous societies.
- political economy*** - refers to the national economy as affected or influenced by political decisions and policies.
- political literature*** - refers to literary political activism and protest; socialist or underground literature.
- political philosophy*** - the study of a set of integrated principles or a political principle that serves as a guide for political action.
- political psychology*** - refers essentially to political attitudes and behavior of leaders and personnel of government; it describes the development of a political personality: the method and principles of analysis used can be applied to any political organization..
- political science*** - the study of the processes and structures of the state (government, people, territory, sovereignty), either descriptively or theoretically.
- political sociology*** - the study of the dynamics and structures of social institutions as they affect or influence political behavior and decision-making.
- political theology*** - the study of the political attitudes, concerns, and social policies of the Church with regard to its preferential option for the poor and the role of the Church vis-a-vis government policies.
- political theory*** - refers to political theoretical system or a political theoretical speculation; used synonymously with political philosophy.
- postmodernism*** - refers to a reaction to modernism or a description of a particular shift from modernism; generally it is a description of a social reality that is decadent and fragmented, a reaction to *stasis* and a reliance on movement and change; it is an alternative to modernism.
- poststructuralism*** - refers to a reaction to structuralism by dealing with the breakdown of scientific and stable structures; among other reactions, deconstructionism deals with the restructuring of binary oppositions while radical hermeneutics deals simply with the “shattering and foundering” of meaning.
- pragmatism*** - the study of the philosophical school which emphasizes the blending of logic and life; it deals with the ideas which serve as instruments to one’s actions, or with ideas which have workable consequences to one’s life.
- primary sector of the economy*** - deals with the sources of raw materials: agriculture, fisheries, forestry, and mining.
- problem of other minds*** - refers to the issue whether other minds exist and on how to demonstrate their existence.

- public administration** - refers to the execution and administration of policies and laws by public officials and employees.
- public fiscal policies** - refer to policies in government budgeting; they determine the types of goods and services the government is willing to produce or buy.
- public monetary policies** - refer to government policies that will regulate and control the circulation of money to prevent undue inflation, deflation, and the like, or to pump-prime the economy.
- public economic planning** - a strategic or tactical design or scheme by government for getting something done in the national economy.
- rhetoric** - refers to the art of effectively using language; its aim is to persuade the audience to one's point of view.
- secondary sector of the economy** - deals with the processing of raw materials into semi-finished and finished goods; it is manufacturing or industrialization where booming factories are in operation.
- semiotics** - the study of signs or forms independently of their signification.
- social philosophy** - deals with the principles that constitute the good society; it also studies the causes and possible solutions to social disorder, social problems, and the like.
- special education** - a type of education that involves giving patient attention to and taking care of nonnormal pupils or students.
- structuralism** - the study of the form and function of different languages (*langages*) in terms of their internal relationships.
- theory** - as philosophically used, it refers to a philosophical speculation or a philosophical system-building.
- teleology** - the study of purpose(s) or goal(s).
- tertiary sector of the economy** - deals with all types of services: governmental services, public utilities, private construction, banking and finance, educational institutions, recreational facilities, research and development, and the like.
- traditional approach to Filipino philosophy** - refers to the philosophizing of individual Filipino thinkers; also called philosophical approach in the sense that it is the type of approach used by historians of philosophy.
- traditional logic** - refers to Aristotelian logic; it has been largely abandoned by modern logicians because many of Aristotle's logical concepts are considered obsolete.
- trend** - as used in this bibliography, it is a general tendency or direction of philosophical research or activity.
- visual arts** - refers to painting, mosaic, stained glass, tapestry, drawing, printmaking, relief printing, intaglio printing, planographic or surface printing, stencil printing, computer printing, photography, sculpture, architecture, interior design, and landscaping.
- vocational education** - a type of education that prepares one essentially for livelihood.
- Volkgeist** - refers to the nation's folk spirit that developed over the centuries.
- Weltanschauung** - refers to a worldview which is related to metaphysics.
- works of art** - refer to visual, performing, and literary arts.

ABOUT THE AUTHOR

Dr. Rolando M Gripaldo is a full-time professor of DLSU's Department of Philosophy. He obtained his Ph.D. in Philippine Studies in 1984 at the University of the Philippines. His specialization is Filipino philosophy and his studies covered three major fields: history, political science, and philosophy. He also obtained his M.A. in Philosophy in 1975 at the University of the Philippines where he specialized on the Anglo-American philosophy of language—a later development of the analytic tradition in philosophy. He finished his A. B. in Philosophy in 1969 at the Mindanao State University, Marawi City. In addition, he obtained his Master in Public Administration (MPA) degree from the Mindanao State University in 1987.

As the current holder of the Ariston Estrada Sr. Professorial Chair II in Liberal Arts, De La Salle University, Dr. Gripaldo is active in student and professional philosophy organizations where he reads various papers. He has more than fifty publications in philosophy, history, and political science. *Filipino philosophy: A critical bibliography [1774-1997]* (2000) is his fourth book. The other three are *Circumstantialism* (1977), the *Quezon-Winslow correspondence and other essays* (1994), and the first edition of *Filipino philosophy: A critical bibliography, 1774-1992* (1996). He has just finished a fifth book, *Filipino philosophy: Traditional approach, Part I, Section 1* (2000) and is currently preparing his sixth book, *Political and ethical philosophy of Emilio Jacinto*.

Once the president of the regional philosophy organization—the Philosophical Association of the Visayas and Mindanao (PHAVISMINDA), Dr. Gripaldo is the former officer-in-charge (1985-87) and later dean (1987-90) of the College of Social Sciences and Humanities and the former chairperson (1975-80) of the Department of Philosophy of the Mindanao State University where he worked for more than two decades (since November 1970). He likewise worked as a special assistant on faculty development to the vice president for academic affairs (1975-80) and on faculty matters to the president (1984-85), both of the Mindanao State University. Before joining De La Salle University, he taught at Misamis University Graduate School, Ateneo de Manila University, Adamson University. He handled courses in the Technological University of the Philippines Graduate School under the existing Memorandum of Agreement between DLSU and TUP.

Dr. Gripaldo served as the graduate coordinator of DLSU's Philosophy Department (1996-99) and the managing editor (1995-to date) of *Σοφία* (now *Φιλοσοφία*) the first Philippine philosophy journal that is distributed internationally. He once was the chair (1996) of the Board of Governors and later the executive governor (1998 to date) of the Philippine National Philosophical Research Society, Inc. He once served as a director (1996-99) of the Philippine Association of Philosophy.

He is listed as a biographee in the following international publications: *Reference Asia* (1989), *Biography international* (1990-91), *Marquis who's who in the world* (1993-94), *Dictionary of international biography* (1994), and the *International directory of distinguished leadership* (1995). He is also included in the *International directory of philosophy and philosophers* of the Philosophy Documentation Center, Bowling Green University, Ohio. Last February 1998, Dr. Gripaldo received the 20th Century Award of Achievement from the International Biographical Center, Cambridge, England “in recognition of outstanding achievements in the field of Philosophy and History.” He was entered on the Roll of Charter Recipients of the Center in 1998.

PART TWO

THE BIBLIOGRAPHY

1774 - 1992

CHAPTER I. AESTHETICS, HISTORY AND PHILOSOPHY OF ART, AND LITERARY CRITICISM

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NOTE

¹Since entries on interviews in the entire bibliography are minimal (two or three), I have incorporated them in "Articles" rather than make a separate classification on "Interviews."

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CHAPTER V. ETHICS AND METAETHICS

A. Articles

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CHAPTER VII. FILIPINO PHILOSOPHY (FP₁)

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CHAPTER XIII. PHILOSOPHY OF EDUCATION

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CHAPTER XIX. PHILOSOPHY OF PERSON/PHILOSOPHICAL ANTHROPOLOGY

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CHAPTER XX. PHILOSOPHY, INTRODUCTION, AND HISTORY OF PHILOSOPHY

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CHAPTER XXIV. PHILOSOPHY OF SCIENCE

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CHAPTER XXV. SOCIAL PHILOSOPHY

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PART THREE

THE UPDATE

1993 - 1997

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CHAPTER X. PHILOSOPHY OF ECONOMICS

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CHAPTER XIX. POLITICAL PHILOSOPHY

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